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A NAPOLEON TO THE RESCUE.

The young gentleman whom, with misplaced courtesy to an individual and strange disregard for the feeling of a friendly nation, we are in the habit of calling the "Prince Imperial," has gone out to the aid of the British army in its unfortunate conflict with the Zulus. That he means well, according to his lights, we have no wish to deny. But his antecedents and his inheritance are not exactly calculated to give him a very high ideal of human life. And to our thinking the history of his family makes him neither a worthy nor a welcome ally. That, however, is perhaps a secondary consideration. For though our French neighbours will hardly thank us for helping to train in the polite art of homicide a possible imitator of a certain military *coup d'état*, the *Times* is perhaps right in crediting them with sufficient understanding of John Bull's blundering good nature to prevent their imputing to us any hostility to the Republic. They themselves assisted, to their cost, at the "baptism of fire" received by the youthful hero at Thionville. And their experience of the results will give them only a feeling of supreme satisfaction that his military confirmation is to be administered by other hands, and at the further end of the African continent. But we are patriotically selfish enough to be concerned rather with ourselves and with the interests of civilisation in this country, which, rightly construed, we take to be identical with those of humanity at large.

Surely nothing could more startlingly reveal the thinness of the veneer of civilisation over our inveterate barbarism than the false, hollow, and savage cant of adulation which so many journals have uttered in chorus over a commonplace instance of youthful adventure and dynastic strategy. The eloquent organ of the Jingo party breaks forth into rapture at so noble a display of a princely taste for bloodshed. "Prince Louis Napoleon's resolve . . . is one well worthy of his spirit and lineage. It will be heard of, we are sure, throughout the country with admiration and sympathy, not the less because it shows such just, well-founded faith in the ultimate superiority of Her Majesty's arms." What more could be said if the Prince were going to join us against Russia, Germany, and Austria combined? "Is it wise? Is it safe?" daintily asks the *Morning Post*, but only to give more resonance to the trumpet-blast of its reply, "It is neither; but it is worthy of a Prince who trusts in his star." Charity ought to be elastic, but it is stretched to cracking when we try to conceive that the writers of such rhodomontade believe in their own rubbish. Does anyone for a moment suppose that the precious "Imperial" life will ever be allowed to come within reach of an assegai? And if all the tribes of South Africa were united and multiplied by ten, is there a single person, acquainted with the resources of this country, who could conceive the faintest shadow of a doubt as to the issue? Of course, if stupidity exposes 500 of our soldiers without ammunition to 20,000 well armed barbarians, a massacre must follow. But in ordinary circumstances the massacre is on the other side, and strife against savages is more like a human battue than a battle. All talk, then, about the prodigious heroism of the Princely volunteer is mere fulsome cant. In a worldly point of view, no wiser, and certainly hardly so safe an enterprise could be entered on by a young man ambitious of cheap military fame; and in the present desperate position of the French Imperial party the time required for this mode of advertisement can most profitably be afforded.

But it would be very well if fulsome adulation were the worst aspect of these silly pæans. More serious is the callous savagery that is revealed by our newspaper heroics. If war is ever right, it is at the best a horrible necessity, and to be engaged in only under a feeling of dire compulsion. But the curse of passion and pride, inherited both by princes and people from barbarous times, keeps up still the diabolical delusion that war is a polite profession, so far more honourable than trade that families too dignified for the latter recognise the former as conspicuously appropriate to their "spirit and lineage." Now, of course, every youth who takes up a polite profession is not only justified in seeking any opportunity of practising it, but is commended for his diligence in doing so. A young orator may not care twopence about "women's rights." But if he has the chance of rushing into debate on the subject, he will pour out a stream of denunciation or advocacy for the sake of the exercise. So an intending stock-farmer need not be brutal, though he manifests an interest in the slaughter of sheep and the braining of bullocks. In like manner it is everywhere assumed in "society" that a young aristocrat who aspires to the noble art of human bloodshed is not only justified, but praiseworthy, if he takes any opportunity afforded by alien wars for increasing his proficiency in slaughter. It is high time that such criminal levity with regard to human life were seen in a truer light. Our utmost concession to the war spirit would be that a nation, like an individual, may be justified in defending its own life even at the sacrifice of an assailant. But that a man, because he wants to be a soldier, should go about the world practising the science of killing on those who have done him no wrong, is simply murder treated as a fine art. It is all very well to write, as the Prince has done in his artful letter to M. Rouher, of "this conflict of civilisation against barbarism." But he knows clearly enough that civilisation, in the form of Gatling guns and rockets and shells, will do its work without the slightest need of his assistance. He is not going to help his friends in a forlorn hope. He goes, as the *Times* calmly observes, from an "innocent and indeed praiseworthy desire to seize the opportunities of his chosen profession." The nation he pretends to serve is very far indeed from unanimity as to the righteousness of the quarrel in which he gratuitously takes part. And he would surely have done well, before girding on his sword, to weigh carefully the Biblical proverb, "he that passeth by and meddleth with strife belonging not to him is like one that taketh a dog by the ears."

MR. MONK'S BURIAL BILL.

By persisting in moving the second reading of his Consecration of Churchyards Bill, Mr. Monk has done himself considerable injury as a Liberal politician, and, without intending it, has rendered a great service to the friends of religious equality. Nonconformists did not ask for the bill, and, when they knew that he seriously intended to press it, emphatically protested against it. So also did his supporters in his own constituency. If, therefore, he, as well as his measure, was severely dealt with last Wednesday, he had fair warning of what would happen, and cannot complain of the personal consequences which may follow. We say personal consequences, because, fortunately, the good sense and resoluteness of the party to which he belongs converted a possible danger into an occasion of victory and a new source of strength.

Mr. Monk's defence of himself and his bill was about as weak as a defence could be. Mr. Gilpin and other Nonconformists had approved of the principle of the bill in 1867—as though there had been no advance in opinion, and no change in the position of the question, since that time. It is true that his bill had been read a second time last session; but then it is also true that that was the result of the merest accident. He wished Mr. Morgan's larger and more satisfactory measure to pass, but, as that could not happen for some time to come, he saw no reason why someone else should not try and pass a temporary and palliative measure, which would not militate against Mr. Morgan's ultimate success. The Primate, Bishop Magee, and the Bishop of Dover had approved of his bill; which only extended to the country a system that had given satisfaction in the larger towns.

All these pleas, and others equally feeble, were torn to ribands by the Liberals who took part in the debate, and Mr. Monk's Tory supporters supplied nothing better to take their place. Mr. Noel, speaking as a Churchman, objected strongly to the measure, because nothing could be more dangerous to the Established Church than to offer to Nonconformists, under the guise of a boon, that which insulted their best feelings. Mr. Walter, as one who had given land for a churchyard, declared that he should be ashamed to give any additional land to form the unconsecrated corner of a burial-ground. Mr. Morgan regarded this bill as the worst of all the bills on the subject introduced this session, and was glad to find that its author had to go to the opposite camp to find a member to back it. Mr. Richard condemned it, not only because it could not settle the question, but because it would banish Dissenters to a "Dissenters' corner" of the churchyard, and perpetuate offensive distinctions between consecrated and unconsecrated ground.

No wonder that Mr. Hope and Mr. Hubbard professed, and probably felt, astonishment at the strength of feeling, and the aggressiveness, displayed in the opposition to what they chose to call a very small and harmless measure. For the debate marked a distinct advance in public sentiment in regard to the distinction now drawn between consecrated and unconsecrated ground. Until now the supporters of the clerical burial monopoly have consoled themselves with the belief that the extension of cemeteries would gradually solve the churchyard difficulty; but now it is seen that the

cemetery expedient, so far as the distinction between Churchmen and Dissenters is concerned, can be regarded as only temporary, and that the principle of Mr. Morgan's bill must ultimately be extended to other burial places than the churchyards. Mr. Morgan himself, with almost startling boldness, declared that "he hated and detested the cemetery system, which divided families, and was a disgrace to the country and to our common humanity." Mr. Walter—a good average Churchman—scornfully asked why the form of consecration, "which means nothing more than that the soil was set apart for the interment of the dead, and was not to be disturbed, was to be so interpreted as if it constituted an eternal barrier between Churchmen and Dissenters, after death as well as before it."

Even the Conservative Home Secretary admitted that "he never passed a cemetery without feeling the greatest possible regret at seeing that they were obliged to have three chapels in each," and defended it only because the system had met with general acceptance. He also alluded, and apparently with approval, to the practice of consecrating, not the whole churchyard, but particular graves. But then "he also wanted to state that those who would say that people who wished for consecrated ground should not have it, because they themselves did not wish to have the ground consecrated, would be guilty of the greatest possible act of tyranny." Can nothing drive into the heads of our opponents our real views on this point? Mr. Richard had just assured the House that Nonconformists, though they cared nothing about consecration themselves, had no objection to the consecration of a burial place, or any part of it, provided that consecration was not made a legal bar to their having their own funeral services therein. It was this disability which Mr. Cross had to defend; but he did not defend it, and seemed rather to object to it than otherwise. The charge of tyranny lies, not against Dissenters, but against those Churchmen who insist that none but a minister of their own Church should set foot, in an official capacity, on consecrated ground.

Mr. Hope, Mr. Hubbard, and Mr. Newdegate do not think this to be tyranny, but only an exercise of a right, on the part of "a great denomination," of the same kind as the right possessed by other denominations, who can admit or exclude at their pleasure in their own burial places. The fact that their Church is *not* a denomination, but a national institution, was conveniently forgotten or ignored. And so, too, was the further fact that every parishioner has a common-law right of interment in the churchyard; while he has no such right in the Dissenting graveyard.

We said last week that the tone and action of the Government in regard to this subject becomes weaker and weaker, but we did not expect that it would reach the depth of humiliation into which it fell last Wednesday afternoon. Until near the close of the debate there was silence on the ministerial bench, and when the Home Secretary spoke, he said a great deal on the general question, and very little about the bill. He could find no better reason for supporting it than that it was merely permissive, and, if it did but little good, could not possibly do harm! And he was careful to add that he was expressing his own individual opinion only. So that the Government, as such, did not venture to take any line upon the subject; well knowing—as by that time it must have known—that it was about to suffer a defeat.

That defeat was the more decisive and remarkable because it was the result of insistance on the part of the Conservatives on a division, which Mr. Monk would have avoided by the withdrawal of the bill. By a majority—nominally of 31, but really of 33—the House of Commons effectually knocked on the head the idea of separating dead Dissenters from dead Churchmen in the parochial churchyards. Once more it affirmed that by no timid, paltry, two-faced measures can this bitter controversy be closed. By a process of exhaustion, everything in the shape of compromise is being got out of the way; so that soon there will be absolutely nothing left for acceptance but the principle of absolute religious equality.

SIR WILFRID LAWSON'S RESOLUTION.

IT is more than possible that next Tuesday night may prove to be a very important crisis in the history of social reform. On that evening Sir Wilfrid Lawson will move the House of Commons to adopt a resolution, which, while committing no one to the curt stringency of the "Permissive Bill," will give many members an opportunity, such as they have ardently desired, for declaring in favour of the right of ratepayers to protect themselves against the tyranny of the public-house interest. The wording of the motion is borrowed from the report of a Committee of Convocation on the subject of intemperance. The hon. baronet has shown commendable tact in adopting with a slight addition the precise phraseology of that venerable House, and if he should be so fortunate as to carry his resolution, we shall have to congratulate the most curious relic of antiquity among our national institutions on being ten years in advance of the reformed House of Commons on a social question of the most vital importance. The resolution runs thus: "That inasmuch as the ancient and avowed object of licensing the sale of intoxicating liquor is to supply a supposed public want without detriment to the public welfare, this House is of opinion that a legal power of restraining the issue or renewal of licences should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves—who are entitled to protection from the injurious consequences of the present system by some efficient measure of local option." Extreme men on both sides, ardent teetotallers as well as fiery advocates of the glorious liberty of intoxication, will probably maintain that the principle of the Permissive Bill is here practically conceded. But that depends very much on what the principle of the Permissive Bill is taken to be. If that involves simply the right of the inhabitants of a district to protect themselves against drunkenness by restraining and limiting incitements to drink, undoubtedly the principle is conceded; and we must add that it is much better expressed than by the Permissive Bill. But if the principle be that in regard to the drink traffic there is no alternative between abuse and prohibition, then the principle is not at all conceded, and members who altogether abjure it may vote with a clear conscience for the resolution.

That this latter is the view likely to be taken very generally in the House, seems clear from the fact that Mr. Hugh Birley, the Conservative member for Manchester, has promised to second Sir Wilfrid Lawson, and that Mr. Bright, Mr. Forster, with other Liberal dissidents from the Permissive Bill, will be found amongst his supporters. The mention of Mr. Birley's name suggests some curious questions as to the relation between the Tories and their publican supporters. The Church and the beerhouse were on one side at the last election. But Sir Wilfrid Lawson has very cleverly managed to divide their interests on this occasion, and the sentiment of ecclesiastical authority will, with many private members, overcome the genial influences of John Barleycorn. But the Government is too far committed to the vested interests of the pot-house to act freely. Beer and Bible made an admirable cry, and the severance of the two must cause some embarrassment to many Tories who have hitherto found an unusual facility in serving two masters. But there can be little doubt as to which party is likely to give most support to the resolution. Both, no doubt, profess to seek the general welfare, yet with a noteworthy difference in method. The Tories proceed by balancing class interests one against another. The noisiest and most impudent in their selfishness are of course first served. And then, if the result is an inconvenient discontent in other quarters, a remedy is sought in a dispensation of fragments of privilege like doles to troublesome paupers. Tory ideas of settling the Burials question will readily occur by way of illustration. The Liberal method, on the other hand, is not that of balancing class interests, but of removing all hindrances to the natural working of individual energy and virtue in all classes alike. It is tolerably safe to predict that such considerations will govern the action of the majority in each party on this question.

The publicans form a class amongst themselves. They are strongly organised; they are loud and unscrupulous in the assertion of their own particular interest, compared with which the *salus populi*, instead of being to them a *lex suprema*, is a mere sentimental dream. They make it a first condition of political support that the candidate for Parliamentary honours should renounce Sir Wilfrid Lawson and all his works. And the Tories are too much indebted to them to desert in any large numbers. This is clearly indicated by the tone of the amendment of which notice has been given by Mr. Wheelhouse. The member for such a constituency as Leeds ought to be painfully aware of the intolerable curse entailed upon the people by the present condition of the drink traffic. But then, according to the Tory principle, the traffickers in drink are entitled to the first consideration. And hence the House is to be asked to decide that "it would be most undesirable and inopportune to change the arrangements now legislatively provided for the regulation of the trade carried on by the licensed victuallers of this country, because any tribunal subject to periodical election by popular canvass and vote, might, and in all probability would, lead to repeated instances of turmoil, and thus be detrimental to the peace and quietude of every neighbourhood in England." That is to say, riots would be threatened; and by whom? Does anyone suspect teetotallers of a tendency to resort to physical force? No; manifestly it is feared that every public-house would be a centre of disturbance. If anything were wanting to decide Liberal members as to the course required from them by political enlightenment and courage, it would be the threat implied in such words. The power of the publican "has increased, is increasing, and ought to be diminished." We have never denied his legitimate place in the commonwealth. But he is a servant, not a master—a servant whose work is as responsible and dangerous as that of the keeper and dispenser of dynamite in a mine. It has long been granted that he must submit to restrictions. And we venture to think those Liberal members will be most true to their principles who vote with Sir Wilfrid Lawson that these restrictions should be governed largely by the opinion of those in whose neighbourhood the dangerous trade is carried on.

THE ZULU CAMPAIGN.

DURING the past week Lord Chelmsford's account of the battle of Isandula has been published, without adding much to our information concerning the causes of the disaster which has befallen the British arms in Zululand. The commander-in-chief describes his own proceedings with great minuteness, and from this it is clear enough that however little he may be responsible for the destruction of the brave men at Isandula, the duty of the scouts employed to watch the enemy was performed in a very slovenly manner. The physical difficulties of the country are no doubt considerable. Its configuration resembles that of Natal; but on the other hand it is described as less rugged and infinitely better watered than the districts in which the campaign against the Gaikas was recently fought. But whatever difficulties the country may have presented, it is certainly an extraordinary fact that an army of Zulus, estimated at 15,000 strong, should have been able to get into Lord Chelmsford's rear without his knowledge. For reports of the movements of the Zulus the general appears to have depended more upon the field-glass of his aide-de-camp than upon the enterprise of his mounted men. It does

not, however, appear that, after Lord Chelmsford had once fairly started on his reconnoitring expedition, he could have done anything to prevent the catastrophe. He had left orders with Colonel Pulleine that he was not to leave his camp, and, therefore, whatever circumstances may have tempted that unfortunate officer to disobey his instructions, it would be unfair to attach the blame to the commander-in-chief. But a Tory critic puts a question which it is not easy to answer. In reply to Lord Chelmsford's remark that if Colonel Pulleine's force "had but taken up a defensive position in the camp itself, and utilised there the materials for a hasty entrenchment," the whole Zulu army would not have been able to dislodge them, these pertinent questions are put—"Had Lord Chelmsford himself visited and examined the camp after it had been duly halted there? Had he seen that its defences were satisfactory? Had he given any instructions as to what were to be their nature?" The army was accompanied by an enormous train of wagons, but if these wagons had been arranged laager fashion the camp could have been made impregnable. Why was not this done? Or, rather, why did not Lord Chelmsford order it to be done? It is surely the duty of a commander-in-chief to guard against all reasonable eventualities. In Natal it was expected that as soon as the British troops crossed the Tugela the Zulus would endeavour to make a raid into the colony, and this appears to be exactly what they attempted. No one supposes that the Zulu commanders deliberately outwitted Lord Chelmsford. The facts justify the belief that their object was to make an irruption into the colony, and that on their way thither they accidentally came into contact with the force under Colonel Pulleine. If it had not been for the heroic resistance made by Lieutenant Chard at Rorke's Drift, the Zulus would have poured into the colony, the frontier districts would have been exposed to the ravages of the invaders, and Pietermaritzburg itself might have fallen into their hands. That Natal escaped these perils is, in a great measure, due to the desperate valour of the little band who held the post at Rorke's Drift against the attacks of three thousand Zulus.

We fear that we have done our best to band the entire Zulu nation against us. It is true that Sir Bartle Frere, in one of his proclamations, informed the Zulu people that we had no quarrel with them, and that if they remained quiet they would be protected by the British troops. A proclamation of this sort is no doubt read with great appreciation by those admirers of Sir Bartle Frere who belong to the *Record* school of politics. They would naturally point to it as an evidence of the humanity with which the invasion of Zululand was to be conducted. The reality, however, differs a good deal from the picture thus presented. It appears that after the invading forces had crossed the Tugela, a large number of them were at once engaged in destroying kraals and in cattle-lifting. As soon as the Lower Tugela had been forded, a number of kraals on the Zulu side were destroyed, apparently for no other reason than that they belonged to the Zulus. At Rorke's Drift the capture of cattle began even before the day fixed for the opening of hostilities; for the special correspondent of the *Natal Witness*, writing on January 11, says:—"It was evident that the despoiling of the Egyptians had commenced; herds of cattle, sheep, and goats were feeding about in all directions, and, even during our stay in the camp, other herds were brought in. Indeed, I do not doubt but that two-thirds of the fine imposed on the Zulu King was enforced by the Frontier Light Horse, who are adepts at stripping a country of cattle. After about an hour and a-half's stay we returned; but instead of keeping the road, we branched off towards some large kraals on our right where cattle were seen. Two herds of cattle were captured without difficulty by the Carbineers and Natal Mounted Police, and the Zulus in their kraals were forced to give up arms, consisting of several guns and ammunition and a quantity of assegais. When this was accomplished we made the best of our way to camp, having captured some three hundred head of cattle, a number of goats and sheep, and a horse or two." On the following day there was more cattle lifting, and the correspondent already quoted is able to record with satisfaction that "about three hundred and twenty head of cattle and twenty horses, besides goats and sheep, were the tangible results of the day's operations." Yet Sir Bartle Frere assures the Zulu people that his quarrel is not with them, and that if they remain quiet, they and their property will suffer no harm at the hands of the troops. It may be alleged that the High Commissioner's proclamation has never been read by the Zulus. We fear that this statement is only too likely to be true; but at the same time if it were unfounded, it is doubtful whether the Zulus would understand the document, seeing that it was written not in their language but in that of the frontier Kaffirs.

The Government show no willingness to facilitate the discussion of the subject in the House of Commons. On Monday night Sir Michael Hicks-Beach, in reply to Mr. Chamberlain, stated that two more despatches from Natal would shortly be in the hands of members, and that, as further despatches might be on their way from South Africa, he thought that every hon. member would wish to avoid the least risk of discussing the matter on insufficient evidence. It is difficult to resist such an appeal for delay, although we doubt whether the Colonial Secretary, in his heart, believes that the despatches to which he refers will shed the least additional light on the causes of the war. In the meanwhile, we commend to our readers an explanatory pamphlet which Mr. F. W. Chesson has written on this subject. In this publication the essential facts of the case are given in a compact form; while the writer comes to the mournful conclusion that "we have already spent in military preparations, or in actual warfare, an amount of British treasure which, if it had been applied to the improvement of the Zulus, would have civilised tens of thousands of the race, and made them a source of wealth both to the colonies and to the mother country."

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The election for Haddington has passed off satisfactorily. When the Solicitor-General entered the field, and gave himself up to the business of canvassing in the most reckless way, a certain amount of apprehension was felt. For there is not a doubt that in every constituency there is a proportion of loose material, like shingle on a beach, that can be swayed hither or thither by the motions of any wave. It is not a matter of indifference what sort of candidate you have if only his principles are right. Any man with cleverness enough and a power of talk will find some admirers wherever he goes. And so the Tory candidate for Haddington found. He is a barrister, a colonel of volunteers, an "angel" in the Catholic Apostolic Church, and a *bon garçon*, and "wha could refuse the laird wi' a' that?" It was soon made plain that he himself believed in his own irresistibility. He called at every house. He made common cause with the publicans and the Established clergy. He flattered the Irish in one place, and the fishermen in another. And wherever he went whisky flowed like water. That all this could fail he did not believe possible, and on the night before the election he told a public meeting that, if all the pledges which had been "honourably given him" were redeemed, his return was absolutely certain.

Well, the poll passed and the result was declared—for Sir David Wedderburn 921, for Mr. Macdonald 723! The Solicitor-General had succeeded to some extent in breaking down the majority given at the preceding election. Lord William Hay had 230 more than his opponent. Sir David had only 198. But when one thinks that Lord William fought in his own county, while Sir David Wedderburn was comparatively a stranger, and that in the former election the Tory candidate was almost mindless, while in this he was the best card which the party had to play, the victory now gained appears a far more signal one than that which was achieved so short a time ago. I don't think it likely that the Conservatives will try Haddington in a hurry again, and in Sir David we have another able and enlightened Scotch member who may be trusted to vote for disestablishment in all weathers.

There appears rather a weakly tendency among Free Churchmen to assent to the proposal of a religious census. Dr. Adam has moved in the Glasgow Presbytery to ask Government to do two things—first, to receive the professions of all individuals, and, second, to count the worshippers present on a particular Sunday in church. The upholders of the Establishment won't like the last thing, for their congregations are not quite equal to their communicants' rolls. But take it in any way, the returns will be fallacious, and I see little good that is likely to come of it. I heard the other day an amusing illustration of the power of figures. A friend of mine had the curiosity to compare the returns given in to Parliament a year or two ago of all the Established Church members in Fife with the population of that county, and he was astonished to find that there are more people within the Establishment alone than there are people in Fife altogether! As there happen to be a good many Nonconformists of various kinds there, it puzzles them to explain what part of the ark is appropriated to them.

Sir Alexander Gordon's bill for the absorption of Dissent has been read hereabouts with astonishment. The good man proposes to confer the blessing of spiritual independence on the Established Church, and to open side-doors all over the country for the re-entry into the fold of any Free-Church minister and his flock who may be tired of the pastures outside. What such men as Dr. Story will say to the thing I cannot imagine. They have been in the habit of scoffing at spiritual independence altogether, and asserting that it is one of the great advantages of an Establishment that it is in subordination to the civil courts. But there can be no doubt that the bill has within it the power to work mischief. It contains, or at least is meant to contain, a full concession of all the principles of the Free Church. Very complimentery that to the Free Church, no doubt! But all loyal men in that Church are satisfied that re-establishment in present circumstances would be out of the question on any terms, and the general impression which will be produced on them will be one simply of irritation at Sir Alexander's meddling. There are, however, men in the Free Church who may be enticed by this open door to return to the Establishment, and we have thus before us in Scotland the prospect of increased sectarian bitterness. The sooner the Establishment is down, the better for religion and peace.

PROTESTANTISM IN FRANCE.

No mere change of rule and rulers between the poles of royalty and Republicanism can confer upon a people a real religiousness. Such a transition from kingship to commonwealth may, however, betoken an intellectual awakening, and tend to promote a moral revolution. But it is as yet too early days to predict the social results of recent political events in France. We in England, except a privileged few, cannot easily acquire the data requisite for a safe and sound judgment. Those who move freely about in France and among the French have a great advantage; and, next to these, such of our countrymen as regularly read the Paris newspapers, but especially those who are able to gather the tone of the departmental journals.

In the ecclesiastical direction, the resignation of Marshal MacMahon and the election of President Grévy have been followed by some noticeable circumstances. While the Archbishop of Paris has coarsely resented the appearance on the scene of M. Loyson, better known as Father Hyacinthe, in avowed advocacy of an independent Gallican Church, the archbishop, in his turn, has not simply been chastised for his haughty and insolent language by the Liberal press, but has been warned by the Municipal Council of Paris that all members of so-called Christian brotherhoods or sisterhoods now teaching in communal schools are to quit before the 1st of April. It is in the departments, however, more than in the metropolis, that these servants of the priesthood inoculate the young with the purest Popery. Pure, indeed, is a word with two senses. Whatever the nuns may teach, the "Christian Brothers," or some of them, are charged with precept and example anything but clean. "The Christian Brothers' schools," writes a correspondent of the *Daily News*, "are often nests of corruption, and vices which are plague-spots of French society are nursed in them. An inspector of public instruction at Lyons, the respected M. Cuissart, has recommended the suppression of one in that city, in

which Brother Bernard was a teacher. This corrupter of youth has fled to Spain to avoid the pursuit of justice. In running away, he narrowly escaped being thrown into the Rhône by the indignant populace."

At the same time these men and women have received notice to quit, M. Marne, of Tours, is diminishing by several hundreds the people employed in his lately flourishing printing and publishing house. For one consequence of the changes in Paris is a great falling-off in the demand for his class of literature. It consists or consisted of two sorts—one reproductions in chromo-lithography of the illuminations done by hand in the monasteries before printing was invented, and the other cheaply printed books and tracts approved at the Vatican for circulation among the faithful in town or village. By the former, on which neither pains nor expense was spared, M. Marne was quite a loser, except the pleasure which it gave him to make sacrifices for the glory of the Church. But by the second he reaped a hundredfold in this life, having both the regular and the secular priests in France and other countries for zealous commercial travellers. His gainful trade may have been diminished by discouraging circumstances; but, though the modern miracles which he has put into wide circulation will not go down in Paris, Lyons, or Marseilles, Lourdes and La Salette, where some of them were wrought, are not the only villages in France by many a hundred where they will continue to be swallowed without thought for some time to come. The new Pope, according to *L'Evangeliste*—a weekly paper that represents at Nimes the Wesleyan Methodists of France—is so far from disavowing the gross comedy played in a remote corner of Dauphiny as to sanction with the rank of a basilicon the church built upon the spot which was the theatre of Madame La Mórlière's pranks, and here the Archbishop of Paris in person is to crown Our Lady of La Salette, sculptured after a model approved by Pope and Cardinals. "And these are the men," says the Methodist editor, "who would have this generation to take them for their guides!"

But there are other signs of the times in which *L'Evangeliste*, no less than *Le Temoignage*, the *Journal des Débats*, and other Liberal papers, discuss the arrival and the approach of better things. That paper says:—

> France has entered, it is very evident, upon a new period of her history. We are no such simpletons as to fancy that the unity established at last between the different branches of the central power must create, as by enchantment, unity in the bosom of the nation, and inaugurate the golden age. Nevertheless, and beyond all doubt, something is changed in France since the New Year; and, unless we deceive ourselves, that change is one of those which form an epoch in the life of a people.

L'Evangeliste repeats the saying of a working man, that "Protestantism is in the air," and asks if it is but a fortuitous coincidence that there are five Protestants in the first Cabinet formed by President Grévy, and "headed by a Protestant so plainly Evangelical as is M. Waddington"? In fact, the worthy Methodist is inspired with a strong persuasion that there are bright prospects of success before himself and his brethren. He adds:—

> Is it not a sign of the times when Protestant preaching is received with eagerness? From one end of the country to the other there runs a current of sympathy towards our faith. In Champagne, in Normandy, in Burgundy, in the Charentes, and Nivernais small groups are treating with Catholicism, and stand out as the vanguard of a vast movement towards religious emancipation. One example of this eagerness has been seen in what took place at Vernon in Normandy. Tracts had been plentifully distributed, and a small reactionary journal had reviled the Protestants. Hereupon two gentlemen called a public meeting in the theatre, for which the Prefect readily granted authorisation. The success was immense. "Only secure a zealous pastor," exclaimed a person in the crowd, "and I engage that a large part of those present will be gained to Protestantism."

Our Nimes contemporary is of opinion that compulsory education is all that is needful, humanly speaking, to change the face of things all over France, especially in those parts where the ability to read is small or wholly wanting.

It is again stated that the Rev. Henry Ward Beecher will visit England in May, and that he will preach several times during his stay in London.

The excavations at the supposed site of the hanging gardens at Babylon are, writes the *Athenæum*, said to have terminated. They have yielded many tablets from the time of Nabonidus to the Parthian era.

"The Liberal Party and the Farmers" is the subject of a paper in the new number of the *Fortnightly Review*, written by Mr. William E. Bear, who dealt with "Agricultural Depression" in the preceding number.

Dr. Smiles, who has had a sharp attack of illness, but is now convalescent, has gone to Italy under medical advice, in the hope that he may entirely recover his health there.

Literature.

*MACHIAVELLI AND HIS TIMES.**

It has been well pointed out as a mark of the Italian Renaissance that great powers and virtues were counterbalanced and inevitably associated with great vices. It seemed, indeed, as if the awakening sense of power and knowledge was wholly detached from active and healthy moral feeling. The classical world was once again thrown open to the imagination—brought vividly near to the intellect; while at the same time the stress of immediate conflict and temptation was too much to allow of its noblest virtues of courage and honesty to take root. It was like seed sown on shifting soil. The great and typical minds of the Renaissance were all alike infected by this peculiarity. Even Dante, by far the greatest as the earliest of them all—the discoverer, as we may say, of the merits of the vulgar tongue, and the representative and interpreter of the philosophy and belief of his own time—could not, in spite of the composing presence of Virgil by his side, refrain from projecting across his highest conception of the future world the distracting lights of sectarian division and conflict, which become awful and portentous when viewed from the standpoint of the loftiest morality. Here even in Dante two tendencies are in direct conflict. The first, towards classical calm and self-restraint; the second, towards purely personal expression, relieved from appeal to the individual spiritual sense by the very uplifting of these minor and earthly references into a sphere of universal symbol. It is only in the measure that we conceive of Dante in the *Divina Commedia* as consciously perceiving and dwelling on this symbolic as opposed to the historic sense, that we can relieve him from the charge of malice and cruelty. Dante, in a word, is sublime, grand, prophetic when regarded as the exponent of eternal laws, and using for this purpose all the learning and the knowledge of which he had become possessed; he is small, envious, unforgiving, ungenerous, and unrelenting when viewed only from the standpoint of the highest conscience. If, as Professor Villari says, Dante still represented the Middle Ages by seeking eternity in another world, while the Renaissance sought eternity in this world, it cannot be denied that the future world of Dante did not disdain the importation of some feelings which, viewed from one side, are of the earth earthy. Now, here it seems to us Dante touches the Renaissance too, and is typical, so far, of the age that was to follow, as he is typical of his own by some higher traits—a clear, penetrating perception of universal principles, combined with a complete imperception of the higher ideas of morality and right in the matters of everyday life. If this peculiar element is not fully understood it is hardly possible to understand rightly such a genius as Machiavelli, who carries, in its extremest form, into practical politics what we have pointed out as characteristic of Dante. Hence the aptitude and the force of these words of Professor Villari in gathering up, as if into a focus, the prevailing ideal or purpose of the Florentine Ambassador:—

> For Machiavelli, as for his age in general, morality was an entirely individual and personal matter; the art of governing, commanding, ruling, was not opposed to, but entirely independent of it. The idea of a public conscience and morality, intelligible only to him who already has that conception of social unity and personality, which clearly teaches us that for nations as for individuals true government is self-government, with the inevitable accompaniment of responsibility; this idea was unknown to the fifteenth century, and never quite apparent even to the intellect of Machiavelli. To the mind of the Middle Ages all historical events, all social transformations were expressions of the Divine will, which man could neither assist nor prevent; for Machiavelli, on the contrary, the social fact had become a human and a rational fact, of which he sought to discover the laws, but for him also the vicissitudes of history seemed almost always the exclusive work of princes or of generals. It is for this reason that the weight which he attributes to the arts of the statesman, to his determination and foresight, to the institutions and laws which he may create—given the required genius and energy—is almost unlimited.

With Machiavelli, too, his constitution and law become the symbol of universal law, in the realising of which all the deepest individual sentiments are to be sacrificed.

When we turn to Petrarch and Boccaccio we find the same thing. Here an ideal love is erected for the imagination, the play of which upon the ties of real life itself is made absolutely impossible. Life as the sphere of love is cut in two, and the strictly moral tie which should keep them in harmony is severed. The world of art is not one with the world of fact, and is opposed to it. This tendency struggled, of course, through the whole literature of the Troubadours, and made for itself an institution after its own heart in the courts of love. We do not recollect to have seen anywhere so admirable a summary of the characteristics of Petrarch in this respect as is to be found in Professor Villari's first volume:—

> If we seek in Petrarch no longer the man of letters, but the individual, then we find that, in spite of his own goodness and sincere admiration for virtue in others, there was already apparent in him that weak changeableness of character, that excitable vanity, that attributing to words almost the same importance as to facts and actions, which subsequently formed the usual temper of the learned men of the fifteenth century. He is one of those who have most loudly extolled friendship, pouring out treasures of affection in his letters to his friends; but it would not be easy to find in his life any example of a deep and ideal friendship like that, for instance, which is manifest in Dante's expressions about Guido Cavalcanti. A great deal of this expansive affection of his vented itself in the literary exercise to which it gave rise. Some may think that this was contradicted by Petrarch's constant passion for Madonna Laura, who inspired him with those immortal verses which, in spite of his own contempt for them, form his greatest glory. It is certain that in his *Canzoniere* we find the truest, most refined analysis of the human heart, a diction free from all antiquated—even more modern than the language of many writers of the Cinquecento—and so transparent that the writer's thoughts shine through it, as through purest crystal. It is certainly impossible to doubt the existence of true and sincere passion; but this Canon who proclaims his love to all the winds of heaven, publishes a sonnet for every sigh, tells all the world how great is his despair if his Laura will not look upon him, and all the time is making love to another woman, to whom he addresses no sonnets, but by whom he has several children, how can he make men believe that his passion is really as he describes it, eternal, pure, and the sole ruler of his thoughts?

This strikes us as very effective and true, and it distinctly bears out what we have said above. Equally good, as criticism, are the remarks Professor Villari makes on Petrarch and Dante as interpreters of nature:—

> Virgil had been Dante's guide in the three kingdoms of the unseen world; Virgil is Petrarch's guide in the study of Nature. A fearful storm breaks over the bay one night, and he leaps from his bed, goes all over the city and down to the beach, watches the shipwrecks, observes the sea, the sky, and all the other phenomena, strolls into the churches among the praying, and then writes a letter, which was one of his most celebrated. All this has no longer any novelty for us, born amid modern realism; but we must remember that Petrarch was the first to quit the mysticism of the Middle Ages, and in order to quit it he was obliged to don a Roman toga.
>
> Dante, it is true, sometimes describes Nature with a few marvellous touches, but all such descriptive bits are used by him as comparisons and accessories the better to bring his ideas and his personages into relief; Petrarch was the first writer to give to Nature a value of her own, as in the pictures of the masters of the fifteenth century. In his descriptions of characters there is a downright realism which recalls the portraits painted in later years by Masaccio, Lippi, and Mino da Fiesole. We find him drawing and colouring the truth just as it is, and because of its truth without any other object. He is told of a certain Maria of Pozzuoli, a woman of enormous strength, who lives always armed, and is carrying on a hereditary feud, and he makes a journey on purpose to see her, speak with her, and describe her.

The following also is exceedingly thoughtful:—

> Even before the rise of our literature, and when many in the north of Italy wrote in Provençal or French, we had a series of knightly poems, compiled by Italians, in an Italianised French, or Frenchified Italian. In the south these tales were brought to us by the Normans, and in the centre of the Peninsula were spread by means of Italian writings and wandering minstrels. But those knightly heroes, the growth of a mist of fantasy, that was not in the least national, fell into barren soil among us, particularly in Central Italy, and had almost vanished from our literature to take refuge in mountain cottages and the hovels of the poor, when the sun of Dante's verse rose above the horizon. In many of Boccaccio's works, in Petrarch's "Trionfi," even in the "Divina Commedia," we often meet with reminiscences showing that the romances of chivalry had been always well known among the people. Paolo and Francesca in the "Inferno" remind each other how in happy times they had read together of the loves of Launcelot; and Sacchetti, telling of the smith who spoilt Dante's verses in reciting them, and the harshness with which the poet reproved him, adds that the smith would have done better to keep to the songs of Tristan and Launcelot—an evident sign that even in Florence these songs were considered more adapted to the popular fancy. Then, when the learned began to write in Latin, the romances of chivalry seemed to awake from a temporary trance, and together with the *Rispetti*, *Strambotti*, *Laudi*, and *Mysteries*, formed part of what, as we have seen, was the literature of the people. In fact, so widely and deeply were they diffused, that to this day the Neapolitan story-teller (cantastorie) relates the feats of Orlando and Rinaldo to an enchanted audience, and in the rural districts of Tuscany the *Maggi*, or May-plays performed among the peasantry in the spring, take their subjects from the same poems. Some of these *Maggi* and romantic tales are of recent composition, but not a few of them date from the fifteenth century; at that time they were produced in enormous numbers, and read with the same avidity as novels are nowadays. The Italians neither created new poems nor exactly reproduced the old, but made compilations in verse and prose, generally the latter, in which they often fused many into one, thus forming a huge *repertoire* of fantastic tales which the story-tellers, who were generally authors themselves, went about reading to the people in town and country, who always listened to them with the most eager attention.

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* *Niccolo Machiavelli and His Times.* By Professor PASQUALE VILLARI, Author of the "Life of Savonarola." Translated by LINDA VILLARI. In Two Vols. (C. Kegan Paul and Co.)

Professor Villari has found himself under the necessity of devoting a whole volume to a consideration of what might be called the sources—tracing out the elements which went to create what is called the Renaissance. This he is amply justified in having done; for it would be simply impossible to make clear to the ordinary reader the real character of Machiavelli apart from the influences amid which he lived. The second volume, one-third of which is composed of appendices presenting original documents, conducts us but a small way over the facts of Machiavelli's life. We shall wait till the further portion has appeared before dealing with the biography and the characteristics of Machiavelli, and meanwhile content ourselves with remarking that the work is not only trustworthy and laborious, but that it is well-arranged, graceful, and eloquent; and that the translation has been done with the greatest care and with fine taste.

*WORKS BY DR. VAN OOSTERZEE.**

Our first acquaintance with Dr. Van Oosterzee was formed through his Apologetical Lectures on St. John's Gospel, published ten years ago by the Messrs. Clark, of Edinburgh. These lectures greatly delighted us. Though prepared for, and delivered to, a large popular audience in Amsterdam, and on this account refraining from many critical details, their argument was not the less cogent and conclusive. They were designed chiefly, though not exclusively, as a reply to the lectures on the Biblical account of the Life of Jesus, especially on the Gospel of John, which had been delivered in the same place by professors and preachers of the so-called Modern Tendency. And they may be recommended with all confidence, not as superseding the critical discussions of Luthardt and others, but as indicating popularly, but not superficially, the grounds of our most assured faith in the fourth gospel as the writing of the Apostle John, and a true record of the words and works of his Lord and Master.

From a sketch by Dr. Schaff we learn that John James Van Oosterzee was born at Rotterdam in 1817, and brought up in the faith of the Reformed Church. He studied at the University of Utrecht, and commenced his theological career in 1840 with an able Latin dissertation, "De Jesu, e Virgine Mariâ Nato," in defence of the Gospel history against the mytho-poetical hypothesis of Strauss. The earlier part of his life was spent as a pastor, and it was as a pulpit orator that he first acquired a brilliant and solid fame. In 1862 he was called to his Alma Mater as Professor of Theology; and the characterisation of him by Dr. Schaff is fully justified by those works of his which have been translated into our tongue:—"He combines genius, learning, piety. He is orthodox and conservative, yet liberal and progressive. He seems to be as fully at home in the modern theology of Germany as in that of his native country. To his attainments in scientific theology, he adds a general literary culture and fine poetical taste."

The first great work of Van Oosterzee was a "Life of Jesus," in three volumes, published in 1863-1865. This work—a "Christology, or Manual for Christians who desire to know in Whom they believe"—is mainly historical and apologetic. The first part discusses the Christology of the Old Testament; the second, of the New; while the third states the results, and forms a complete work in itself, describing the Son of God before His Incarnation, the Son of God in the flesh, and the Son of God in glory. This third part has been translated into English under the title of "The Image of Christ as presented in Scripture."

Van Oosterzee's writings have brought him into collision, of necessity, with the Nationalists and Rationalists of Holland. His own position is thus indicated in the preface to the first of the works now before us. "I lay stress upon the fact that this work must be regarded as a manual for *Christian* Dogmatics, in the old and well-known, but also broad and kindly, sense of the word. No other Dogmatics can I admit to be Christian than that which sees in Christ the King of Truth; in the Gospel the fruit of a Divine Revelation of Salvation; and in the word of the Lord and His Apostles, rightly comprehended and maintained, the trustworthy standard of the Church's confession. I can thus—with all fairness in the estimate of the persons and talents of those who espouse and maintain other principles—speak of no other mode of view as Christian than that which recognises the supranatural character of the doctrine of salvation, and has inscribed on its banners the maxim, '*Per fidem ad intellectum.*'" In the same spirit, without any uncharitableness, he says, "A Christianity in which none of the Apostles, the Reformers, the martyrs of an earlier age, would recognise his own, can hardly, if ever, upon scientific grounds, continue to bear this name; and, unless we are entirely mistaken, it will, within a few years, be spoken of as amongst the most remarkable hallucinations of the present day, that, while advocating such a series of denials, any should still think of retaining, with any legitimate claim, the title of Christians, yea, of ministers of the Gospel in any Christian Church. What remains, in the long run, of that which is Christian, where almost all that is essentially Christian is relegated to the cabinet of antiquities? To protest with all earnestness against *such* a Christianity, is a duty also for a servant of the science of faith, a duty prescribed not only by honour and good faith, but also by the desire of self-preservation. If Modernism is right, not only Christian Dogmatics, but also the whole of theological science, loses, with the Christian Church, its right of independent existence."

In a Preface written not twelve months ago, Dr. Van Oosterzee says:—"In every domain there are witnessed indications, such as render perfectly explicable the pessimism of those who have no faith; and even the best and most faithful feels, after a life of unceasing endeavour, now and then overwhelmed by the sense of his absolute powerlessness to stem the destructive tide which he sees coming in on every side. Nevertheless, in hoping against hope, the watchword remains, that religion cannot die, Christianity can never perish; the Kingdom of God will come, and the everlasting Gospel, anew restored to its rights by the Reformation, must eventually triumph, even over the fiercest opposition of its obdurate foes, and the saddest folly of its well-meaning but unteachable friends. He who in God's strength has lived and laboured for *this*—it matters not whether his name was here celebrated or ignored—has wrought for eternity, and whatever of his work may perish in the fiery ordeal of time, that which is best in it will remain; remain, even when the tired workman has long ago been forgotten, and has found above that rest which he has not sought here."

The contents of the volumes before us are so multifarious, that we have thought the best introduction to them would be thus to give the reader some notion of what manner of man our author is. The first of these volumes, after an introduction of four chapters on the character, sources, history, and claims of Christian Dogmatics, is divided into two parts. The first (pp. 75—228) treats of "The Apologetic Foundation," Religion, Revelation, and Holy Scripture. The second (pp. 220—810) bears the general title of "The Dogmatic Structure." And here we have chapters on—God or the Sovereign of the Kingdom of Heaven—Man, or the Subject of the Kingdom of God—Jesus Christ, the Founder of the Kingdom of God—Redemption, or the Salvation enjoyed in the Kingdom of God—The Way of Salvation, or the Constitution of the Kingdom of God—The Church, or the Training School of the Kingdom of God—The Future, or the Completion of the Kingdom of God. We omit the many subdivisions of these chapters, but we give enough to show how comprehensive the work is. At the end of each section there is a list of books to which the student may refer, and an indication of "points of inquiry" suggested by the section.

Dr. Van Oosterzee defines the subject of the second book now before us thus:—"Practical theology is the science of labour for the Kingdom of God, conceived of in its whole extent, as this is called into exercise by the pastor and teacher of the Christian Church in particular." But the definition needs the Table of Contents to explain it. Chapter I.—The Ministry of the Gospel in general. Chapter II.—Homiletics. Chapter III.—Liturgies. Chapter IV.—Catechetics. Chapter V.—Poimenics (*i.e.*, pastoral work!). Chapter VI.—Labours beyond the sphere of one's own congregation. The book contains 620 closely-printed pages, and one would be disposed to say that it contains too much, but that it is really a storehouse for the professor of homiletics and the theological student. Thus regarded, it is invaluable. It discusses both principles and practices with great fulness and candour, and yet in no see-saw fashion. The author has clearly defined opinions on the subjects of which he treats. And the reader will find himself provoked to think for himself. We might quote many passages illustrative of Dr. Van Oosterzee's manner; but we must content ourselves with one, and we quote it not so much as a specimen—for the Dutch Doctor is not always so lively and picquant—as for a practical end. It may be headed

HOW NOT TO DO IT.

With regard to the desirable *mode of conducting* the public prayer of the congregation on the part of the leader, we not unsuitably begin the treatment of this point with an indication of that which is to be specially *avoided* in connection with it. To be avoided, then, (*a*) all *mechanicalism*. The praying-machine, which is to be met with in some of the heathen religions of the East, must never even in thought be transferred to Christian Evangelical soil. (*b*) All *overcrowding* and inflatedness. There is no need for acquainting the Supreme with all His perfections in a profusion of verbal display. With the piling up of countless rocks the giants after all do not attain to heaven; here, if anywhere, the "sancta simplicitas" is the "veritatis sigillum"; our praying must in reality be a speaking to God, no declaiming in His presence. Equally to be censured is (*c*) all needless *prolixity*. In solitude a certain plerophory (abundance) of the spirit of prayer, which can hardly find an end, may freely express itself; in public it must learn to practise self-restraint. The longest prayers preserved in Holy Scripture, supposing them to have been verbally so uttered, could hardly have lasted more than ten minutes, and must in that respect at least be followed as models. Though the spirit is willing the flesh is weak, and the precept of Matt. vi. 7 is seldom overlooked save to our own loss and that of others. Many a one seeks to make up in breadth that which is lacking in point of depth; and what the inhabitants of Stony Arabia often testify with uplifted eye and a deep-drawn sigh, with regard to more privileged districts, "They have as much water as they want," the congregation might testify of more than one leader in public prayer. Have I not myself in my youth—true it was a day of prayer—listened to a public prayer which lasted fully three-quarters of an hour? and, to make matters worse, it was read. The modern spirit inclines to the opposite extreme; yet even from this less harm is to be expected than from the fore-named. The defect indicated usually has its ground in the fact that the leader has made too little preparation. Yet less to be approved is (*d*) that unhallowed *familiarity* which arises, perhaps, still more from a lack of culture than from a want of reverence, but at the same time overlooks that wide distance of which even the praying patriarch was sensible. That which Luther presumed to do in the *naïveté* of his faith, when at Melancthon's sick bed he "dinned into the ear of God his promises," is not on that account open to every one by way of experiment. To be avoided no less is (*e*) all *argumentation* in prayer, wherein much is brought before God of which he has no need to be reminded, and which is rather the fruit of intellectual reflection than the outpouring of the deeply-moved heart. Many a one continues his preaching even in the act of prayer, and in his addressing God allows a sterile nomenclature, rather than the spirit of what is properly speaking adoration and entreaty, to constitute the leading strain. Closely akin to this is (*f*) that dead *uniformity* which disfigures the public prayer of so many another. When he begins, people know beforehand how he will end, for on each occasion all is presented again in the same form, frequently in the same words. Not every prayer ought—as, usually, our prescribed liturgical prayers, in imitation of the Romish Church—to conclude with the "Our Father," or else to have an eschatological ending. "Varietas non tantum delectat, sed etiam ædificat." Be on your guard, finally (*g*) against all unsuitable *delivery*. No gesticulation or noisy clapping of hands; no indolent leaning over the pulpit or needless twisting of the body; no useless mention of the "humble" and "unworthy" servant, as which the speaker does not after all wish to be looked upon by the congregation; nothing, in a word, which is opposed either to the sacred earnestness of prayer or to its unaffected sincerity.

MESSRS. CASSELL, PETTER, AND GALPIN'S SERIALS.

The serial publications of this eminent firm reach us month by month, and in their complete form constitute a valuable literary library. At the head of the list is *Picturesque Europe*, the choicest illustrated work of the day. We have only to add to the critical notice given of the two splendid volumes issued last Christmas that the half-crown parts continue to appear regularly, and that no praise can be too great for the originality and finish of the plates that adorn them. Some of the serials which have from time to time engaged our attention have been lately completed. Amongst these is the royal quarto edition of *Shakespeare*, edited by Mr. and Mrs. Cowden Clarke, which makes three handsome volumes, and contains some hundreds of illustrations from the fertile fancy of Mr. Selous, together with a life of the great dramatist. The notes of the editors are sparing and really informing, and do not possess the too common fault of confusing the reader. In its complete form this edition forms a handsome adjunct to the library. The publishers are following up their larger work with an issue in sixpenny parts (to be completed in nineteen numbers) of the *Leopold Shakespeare*, in chronological order, from the text of Professor Delius, and a critical and explanatory introduction by Mr. F. J. Furnivall, which is replete with chronological and biographical information. The work contains an abundance of vignette woodcuts let into the text. We are sorry to see that the offensive play of "Titus Andronicus," which Mr. Cowden Clarke so justly repudiates as Shakespeare's, is here

* *Christian Dogmatics.* A Text Book for Academical Instruction and Private Study. By J. J. VAN OOSTERZEE, D.D., Professor of Theology in the University of Utrecht. Translated from the Dutch by JOHN WATSON WATSON, B.A., Vicar of Newburgh, Lancashire, and MAURICE J. EVANS, B.A., Stratford-upon-Avon. Second Edition.

Practical Theology. A Manual for Theological Students. By J. J. VAN OOSTERZEE, D.D. Translated and adapted for the use of English readers by MAURICE J. EVANS, B.A. (London: Hodder and Stoughton.)

retained. It is some time since we noticed the *Library of English Literature*, three volumes of which have, we believe, been published, and which is still going on. The contents of this valuable serial are, we need hardly remind the reader, selected, edited, and arranged by Professor Henry Morley, who has diligently dug down into the mines of neglected literature, and laboriously extracted much rich ore from a considerable mass of rubbish. The learned editor has lately been busy with the minor dramatists—some of whose resuscitated plays were hardly worth reproduction—and he is now busy with the shorter prose works of two or three centuries ago. The monthly parts of *Cassell's History of England* have been brought down to the reign of Queen Anne, and abound in illustrations. Mr. W. F. Kirby's attractive *European Butterflies and Moths* has reached its twelfth number, each one containing a coloured plate. The present issue contains directions for preparing these beautiful insects for the cabinet. *Cassell's Natural History* is also making progress. It is edited by Dr. Duncan, F.R.S., whose competence for the work is almost unrivalled, and who is now writing about the mouse family, and freely uses the pencil as well as the pen. In the *Illustrated History of the Russo-Turkish War* (Part 16) we have a description of the Congress of Berlin, and the artist is careful to make Lord Beaconsfield a prominent figure in several of the scenes, while the narrative is written with fair impartiality. The popularity of the *Bible Educator* is attested by the repetition of its issue in a serial form. Twenty-three parts have now been published. The editor is Professor Plumptre, of King's College, and amongst the contributors are some of the most learned divines of the day. *Our Own Country* is a comparatively new serial, and contains geographical and historical descriptions of the chief places of interest in Great Britain. In the last number Edgehill and Naseby, the Clyde and Burghley, are thus treated, and of course illustrated. *Heroes of Britain in Peace and War* is also a comparatively new serial, the object of which is to recount the struggles and the victories of the illustrious and noble sons of the United Kingdom whose lives have been devoted to the good of others, and whose deeds are held in universal honour. In *Science for All* there is evidence how ample is the material for use, and that it is made available in an interesting style. The several papers are written by competent men well versed in their respective subjects. In the last issue Dr. Robert Brown describes the kitchen middeners, and Mr. Durham, F.R.S.A., discourses on the composition of the earth's interior. *The Sea* is another publication for which the material is abundant, dealing with its stirring story of adventure, peril, and heroism. Part XVII. has several exciting lifeboat pictures, and we must make room for the following description of this invaluable national institution :—

Nearly all lifeboat stations are provided with a transporting carriage, built especially for the particular boat. The use of this, in many cases, is to convey the boat by land to the point nearest the wreck. On some coasts the distance may be several miles. In addition to this, a boat-carriage is of immense service in launching a boat from a beach without her keel touching the ground ; so much so, indeed, that one can be readily launched from a carriage through a high surf, when without one she could not be got off the beach. The carriage is often backed sufficiently far into the water to enable the boat to float when she is run off. The foregoing will give a sufficient idea of the boat itself, and now to its work. Courage and ability are required to put it into action, and the dangers to which the crew of a lifeboat are exposed entitle those who encounter them to the greatest honour. "It is impossible to exaggerate the awful circumstances attending a shipwreck. Let us picture the time, when, after a peaceful sunset and the toils of the day are over, the hero of the lifeboat has retired to rest, and the silence of the night is unbroken except by the murmur of the winds and the noise of the sea breaking on the shore. With the approach of the storm, however, the winds and waves rise in fury upon the deep, and with their mingled vengeance lash the cliffs and the beach. A signal of distress arouses the coxswain and his men ; crowds rush in curiosity to the cliffs, or line the shore, heedless of the driving rain or the blinding sleet. Barrels of tar are lighted on the coast, and the signal gun and the fiery rocket make a fresh appeal to the brave. The boat-house is unlocked, and the lifeboat with her crew is dragged hurriedly to the shore. The storm rages wildly, and the mountains of surf and sea appal the stoutest heart. The gallant men look dubiously at the work before them, and fathers and mothers and wives and children implore them to desist from a hopeless enterprise. The voice of the coxswain, however, prevails. The lifeboat is launched among the breakers, cutting bravely through the foaming mass—now buried under the swelling billows, or rising on their summit—now dashed against the hapless wreck still instinct with life—now driven from it by a mountain wave—now embarking its living freight, and carrying them, through storm and danger and darkness, to a blessed shore. Would that this was the invariable issue of a lifeboat service ! The boat that adventures to a wreck meets with disaster itself occasionally ; and in the war of the elements some of its gallant crew have sometimes been the first of its victims." And when we consider that the number of wrecks on the coasts of the United Kingdom, alone, average 1,446 per annum for the twenty years between 1852 and 1871, we can form an idea of the importance of lifeboat work on these shore. In the succeeding chapter some special instances of perilous and successful rescues will be presented.

The Magazine of Art sustains its reputation as the cheapest monthly publication of its kind combined with excellence. In the present number (Part XI.) is an interesting biographical notice of Mr. Millais, R.A., with engravings of one or two of his most popular pictures, and a paper on the well-known Doulton ware. To *Familiar Wild Flowers*—each part containing two coloured plates—is now added *Familiar Garden Flowers*, which is brought out on the same plan. Nor should we omit a reference to *The Dictionary of Cookery*, the coloured plates of which are less valuable than the plain, homely, and varied receipts which have given this publication a reputation.

THE MAGAZINES.—MARCH.

A pleasant sketch of Mauritius commences the contents of *Fraser* this month; but pleasant although it is, Mr. Montague does not tempt us to take up our residence on that island. This is followed by "A Second Portfolio of Ancient Engravings," written by Mr. William B. Scott, in which we have an admirable description of some of Aldegrever's works. Next, Mr. Barnett Smith, all whose critical work is admirably sustained and equal, gives us an exceedingly good estimate of the late Walter Bagehot, the recognition of whose originality and power is only now slowly making its way, although the day will probably come when his "Literary Studies" will rank with some of the best criticisms of the age. We may quote :—

In some respects, the intellect of the gifted man whose name furnishes the title of the present paper, was typical of the age. It was fearless and independent, accepting only that which came with well-established claims upon its credence ; it was susceptible, yet capable of giving exact weight to the opinions and ideas which impinged upon its susceptibility ; it was dissatisfied with the *status quo*, both in theology and politics ; and, as in the case of all the best minds, it was not utterly devoid of some tinge of Utopianism. To a frank and liberal nature were united deep mental culture, considerable philosophical power, imaginative endowments of no mean order, and—what is more surprising than all, perhaps, after the qualities just enumerated—a large practical ability rarely witnessed in this order of brain. Few men of our own time have combined in so eminent a degree "the useful and the beautiful"—if we may use a common phrase in this connection. Yet his name and his writings are by no means so widely known as they deserve to be. It would be unfair to the late Mr. Bagehot to apply the ordinary standards of popularity in his case ; the value of such a mind is not to be measured by the amount of adulation poured upon it in the press. Nor did he at any time court popularity for its own sake. Now that he is gone, thinking men recognise a distinct loss ; a gap which no other writer exactly fills ; and this is, perhaps, the best of all tributes which could be paid to the memory of Walter Bagehot.

Mr. Arthur Arnold's paper on "Land Titles and Transfer" is not of a hopeful character. All modern reformers will be sorry to find this to be the case, but there are one or two practical suggestions here which may be helpful. We are always glad to read of "White of Selborne," but the writer is late in his review of Mr. Bell's admirable edition. "Technical Training for Girls" is very good, with valuable illustrative facts adduced from foreign experience—of which Englishmen, however, are always so slow to take advantage. Next, a pleasant memoir of Thomas Haynes Bayly, followed by "Realities of Bengali Life" and by "The Metastasio and the Opera of the Eighteenth Century," and the reader has the varied contents of *Fraser* before him.

Blackwood has a little comedietta to start with—light, simple, brilliant ; while "John Caldigate" is kept up with great freshness. "A Scots Bishop" treats of Dr. Gleig, who belonged to the last century—a curious bit of biography. The writer of "Contemporary Literature" deals this month with novelists, concerning whom the reader may find some accurate remark, but somewhat too coldly tempered, excepting, perhaps, in regard to George Eliot and Mrs. Oliphant ; George Macdonald receives but scant justice. "Climate in the Levant" and the "Zulu War" and a light sketch make up a number which would be below the average but for "John Caldigate."

In the *Gentleman's*, Mrs. Lynn Linton's "Under which Lord?" is carrying on war to the knife with sacerdotal influence. The sacerdotalist and his two lady victims are admirably drawn. We are curious to see how the battle will end—not, we suspect, in favour of the parson. Dr. Andrew Wilson's "Clues and Traces in Natural History" contains proofs of the horse's development, with the conclusion—

Because the missing links are not so completely supplied to us in other cases as in the horse, we are not on that account entitled to assume that the theory of development is invalid. We may not see an oak tree grow inch by inch, but we are as positive as our mental nature will admit, that the oak was once an acorn, and that there has been a progressive growth and increase which might not be apparent to us were we to watch the tree for weeks together. Applying this reasoning to the case before us, it would be as illogical to deny that the order of nature was that of development, as to insist that the oak was created as it stands. The extent of human knowledge, and the duration of human existence, are together inadequate to enable us to discern the progress of this world's order after the fashion whereby, from a lofty elevation, we may trace every winding of a stream. But the probabilities of the case are as overwhelmingly for progressive development, as the direct evidence at hand—exemplified by the horse's pedigree—tells against special and independent creation having been the way of the First Cause in the making of the world and its living things.

Mr. Arthur Arnold's paper on "Free Trade and Reciprocity" is full of common-sense, but it does not sufficiently deal with the influence upon the prosperity of a nation, of larger imports than exports. That is a subject that needs special treatment. "Health and Recreation," by Dr. Richardson, should do everyone good to read, and make us all wiser in our lives. The remaining papers are on Charles Mathews, Cardinal Wolsey at Esher, and the original Blue Beard, from which last we can say that we are almost glad to find that there really was a historical Blue Beard. He appears to have lived in France in the sixth century.

Temple Bar is so-so—excepting, of course, Mr. Leland's "Ebenezer," and, we may add, a very good sketch of Lady Arabella Stuart, although one of Madame de Stael is carefully done. The article on "Bishop Dupanloup" is rather fulsome, and the criticism of Mr. Irving's *Hamlet* somewhat commonplace. To describe Dupanloup as the "Fénélon of the Nineteenth Century," and "one of the greatest figures of our age," is to use singular language. The description would apply about as aptly to the famous Harry of Exeter.

Macmillan's Magazine has, besides an article on the "Afghan Question"—of which most people are now tired—a very interesting paper on "Haberdashers' Hall," by Mrs. Ridding. It is an account of women-help well worth reading. There are also three contributions, and valuable ones, to English literature and biography—viz., five new anecdotes of Lamb, by Algernon Black, "Burns's Unpublished Common-place Book," and "Notes on Shelley's Birthplace." This of Lamb :—

On another occasion Lamb was observed to enter the office hastily and in an excited manner, assumed no doubt for the occasion, and to leave by an opposite door. He appeared no more that day. He stated the next morning, in explanation, that as he was passing through Leadenhall Market on his way to the office he accidentally trod on a butcher's heel. "I apologised," said Lamb, "to the butcher, but the latter retorted : 'Yes, but your excuses won't cure my broken heel, and —— me,' said he, seizing his knife, 'I'll have it out of you.'" Lamb fled from the butcher, and, in dread of his pursuit, dared not remain for the rest of the day at the India House. This story was accepted as a humorous excuse for taking a holiday without leave.

An unpopular head of a department came to Lamb one day and inquired, "Pray, Mr. Lamb, what are you about?" "Forty, next birthday," said Lamb. "I don't like your answer," said his chief. "Nor I your question," was Lamb's reply.

The title of "Why do we Eat our Dinners?" in *Belgravia*, is, we daresay, intended to be clever, but it is simply affected. The article, however, contains some information, but of a commonplace character. In "Artificial Somnambulism" Mr. Proctor discourses with peculiar knowledge of "hypnotism," which is simply another word for animal magnetism. Some of the illustrations are singular. Mr. Proctor says :—

Whether advantage might not be taken of other than the curative influences of hypnotism is a question which will probably have occurred to some who may have followed the curious accounts given in the preceding pages. If special powers may be obtained, even for a short time, by the hypnotised subject, these powers might be systematically used for other purposes than mere experiment. If, again, the repetition of hypnotic curative processes eventually leads to a complete and lasting change in the condition of certain parts or organs of the body, the repetition of the exercise of special powers during the hypnotic state may after a while lead to the definite acquisition of such powers. As it now appears that the hypnotic control may be obtained without any effort on the part of the operator, the effort formerly supposed to be required being purely imaginary, and the hypnotic state being in fact readily attainable without any operation whatever, we seem to recognise possibilities which, duly developed, might be found of extreme value to the human race. In fine, it would seem that man possesses a power which has hitherto lain almost entirely dormant, by which, under the influence of properly guided imaginations, the will can be so concentrated on special actions that feats of strength, dexterity, artistic (and even perhaps scientific) skill may be accomplished by persons who, in the ordinary state, are quite incapable of such achievements.

Mark Twain gives us in the "Great Revolution in Pitcairn," one of the best specimens of his humour, and trades unionists could hardly do better than read the "Daughter of the Dark." These two papers are very fresh.

In *London Society* our young gentleman of the modern days, who is smitten with social ambition,

will see himself as he is seen in "Club Cameos." In "Fortunes Made in Business" there are descriptions of the firms of Liebig and Co. and of Copestake and Co.—the latter drawing again upon that last mine of the padder—Mr. Moore's life. There is shrewd common-sense in the "Inconveniences of a Limited Income," and, as usual, plenty of light matter scattered throughout the other pages of *London Society*.

Nearly the whole of the contents of the *Argosy* are of a serial character—which is a mistake, although editorial exigencies sometimes, as we know, compel it. In the present instance the mistake is greatly redeemed by the character of the serials, for few things in their own way could be better than Johnny Ludlow's "Lady Jenkins" and Mr. Charles Wood's "Cornwall and Devon Coast." The leading tale also is carried on with success. Two slight tales make up the remainder of the contents.

Scribner is very good in a "College Camp at Lake George," but better in its way is the "Old Mill at Newport," concerning which as much has been written as about the "Round Towers" or "Stonehenge." If we are now to believe Mr. Hatfield, the ruins are the remains of an old baptistry of the eleventh century. Having been sceptical for so many years on this subject, we cannot at once revise our opinion, but we are obliged to say that Mr. Hatfield's theory is well supported, and very clearly argued. A paper on Rapp, the founder of that peculiar social exotic the "Harmonists," gives us curious exhibitions; and Dr. Eggleton sketches to the life "Some Western Schoolmasters." Other articles are amusing, instructive, poetical, critical — everything. The poetical tributes to Bayard Taylor are not so good as they might have been.

Lovers of Browning will turn with eagerness to the portrait and memoir in this month's *University Magazine*. The portrait is singularly good—the notice, as far as it goes, appreciative; but it is not ended. Before it is, may we hope for something on the poet's *un*popularity as well as popularity? Mr. F. R. Conder discourses of "Three Ideals of Human Excellence"—the Mishna, the Constitutions of Loyola, and the Ethics of Aristotle—is in an easy and common-place style. Better is a very original sketch of Ernest Jones, who, probably from want of balance, made himself unnecessarily unpopular. Mr. Page Hopps now writes:—

> Reverently and gratefully, then, we look back upon this man. His name will not stand among the names of the history making men of this and other days, but he was one of "a great cloud of witnesses"; he stood in evil days, for the good old cause of popular freedom and equal rights; and only saw it triumph from afar. Such men made the hard rough path of progress plainer and smoother for our daintier tread; and now they call to us to set our face like flint to do what yet remains to make that good path the common highway of the world.

In the *Sunday at Home* we have the conclusion of one of Hesba Stretton's best tales, some remarkable facts concerning the "Bible in Popular Use Eighteen Centuries Ago," by Dr. Edersheim; another of Canon Rawlinson's scholarly papers on the "Religions of the Ancient World," and a continuation of "Social and Religious Progress in Madagascar." With the present number of *Sunday at Home* is issued an elaborate and carefully compiled index to the first twenty-five volumes.

We quoted last month from the "Legal Anecdotes" in the *Leisure Hour*. Here is another:—

> The late Justice Allen Park was remarkable for three things—respect for old customs, thinking aloud, and *non-sequiturs*. He was the last judge who always appeared in a cocked-hat, scratch wig, and knee-breeches. Lord Lyndhurst was the first who donned the modern attire, and it is recorded that when old Park, arm-in-arm with an acquaintance, passed Lyndhurst for the first time after his elevation to the bench, he exclaimed, "Well, to be sure, no wig! and what a hat! Why, the fellow *don't deserve to be a judge*." As to his other two peculiarities, here is an illustration. He was trying a poor man at Bury for stealing faggots. The prosecutor swore to the faggots "by their appearance." While Charles Phillips was addressing the jury for the defence he heard the judge "think out," "Why, how by the appearance? one faggot is as much like another as one egg is like another." Instantly Phillips said, "Why, gentlemen, one faggot is as much like another as one egg is like another!" "Stop, stop, Mr. Phillips!" said the judge; "gentlemen, I *advise* you not to convict the prisoner. Gentlemen, the learned counsel actually uttered aloud to you the very secret thought of my mind at the moment! Gentlemen, I see the very proof of special providence in this!" A Mr. Richards, who prosecuted, rose to explain, but the judge insisted on an acquittal, bringing characteristically forward his habit of making *non apropos* remarks in these words: "Now, my *dear* Mr. Richards; my *very dear* sir, *do* sit down; remember, my dear sir, your dear respected old father was once a judge himself."

The "British Farmer" might almost learn comparative content from the "British Farmer Then and Now," in which some well selected illustrations are gathered together with a well applied lesson. As always, the other articles are very readable.

Good Words continues "Young Mrs. Jardine" in the writer's best style; there is a good description of Jamrach's, but not novel; Professor Blackie gives us an original lay sermon on "Faith," and Mr. Wm. Gilbert a description of the admirable work done by the Female Discharged Prisoners' Aid Society. Mr. Japp's "Spring in Field and Wood" shows fine observation, as—

> See, through yon field the ploughman drives his share,
> And the pert crow close follows at his heel;
> And o'er the furrow, slowly-winding steal
> Thin waves of mist that waver into air.
>
> The upland lea is dotted here and there
> With scattered sheep that, like to pearls reveal
> A glistening whiteness; and the cattle kneel
> In full contentment with the spring's fresh fare.

But the comparison of "pearls" here is not a happy one.

There are about three superior articles in the *Sunday Magazine*—Professor Simon's paper on "The Baroness Bunsen," "Save the Children," and the "Wrong Side of Life"—the last a tale of considerable promise. Miss Genevieve Irons tries to write fine devotional poetry, but this month she does not succeed.

As usual, the *Congregationalist* stands at the head of the denominational magazines. Last month it reached us too late to notice, which we regretted—first, because we should like to have said something on the fine portrait of Mr. Hannay, and, secondly, because we should like to have quoted from two remarkably able and timely articles. This month's number contains a striking portrait of Mr. James Spicer, an acute article on "Evangelicalism," an admirable "symposium" on "Revivals," by the Revs. A. Mackennal, H. T. Robjohns, S. Pearson, and the editor, and "Pleasant Sunday Afternoon Readings," by Dr. Stoughton. The literary character of the magazine is well sustained all through.

BRIEF NOTICES.

On the Wolds. By EDWARD GILLIAT, M.A. Three vols. (Sampson Low and Co.) This novel—one of the freshest, both in incident and character, that we have read for many a day—well sustains the reputation previously won by the author of "Asylum Christi." Its principal scenes are placed in Lincolnshire. It opens in the best dramatic style, with a scene at King's-cross Station, where a mother parts for ever from her little daughter—who is the heroine of the tale. She is consigned to the care of an uncle, who has a wife that objects to the girl being thrust upon them, and even hints that she is not legitimate. In the end the child is taken by a generous Radical blacksmith of the village, and brought up by him for many years. The characters here are extremely distinct, and in fact this is the case all through the book; only one being drawn with some weakness and inconsistency—the heroine's father. The religious education of our heroine on Sundays—and Sundays only—by the rigid aunt is one of the best features of the first volume. Take this:—

> Mrs. Lendit received me in a little room off her bedroom. It had a bow window looking out into the garden in front, and she made me sit there on a high stool. I was going to make myself comfortable, when she changed her mind and said she would commence with a prayer.
>
> I was instructed to kneel on the seat and put my hands on the back of another chair. It was rather painful to the knees, but the formality of the whole proceeding was so novel to me that I hardly thought of that. I must say I was rather surprised to hear my own name mentioned so often in connection with names which I had been taught to reverence, and my aunt seemed to me to pray with an unction of familiarity which made me shrink from the sound of her voice. I began, in my childish way, to think that, if I were the Almighty, I would put a stop to that kind of thing. I wondered if He was annoyed by it, by her hints and inuendoes, by her abject and slavish profession of uncleanness and loathsome filth, and, in the same breath, by her strange and surprising demand for a crown of glory and happiness to match. I say it was all very puzzling to me in my baby mind. I began to think that either my aunt was running herself down very much, or else she stood a bad chance of the crown.
>
> Well, when she had finished talking about herself, she began with me, and ran me down ten times worse. But what made it all the more vexing was that she took it for granted that all my vileness, as she expounded it, was well known to Heaven. "Thou knowest," etc., etc., she began every sentence; and at last I began to feel that, if I did not speak up for myself, God would believe what she said. But I did not want Him to do that. I had been great friends with Him (that was how I thought of it to myself); we had loved each other, and I was not conscious of having committed any of these heinous sins so exaggerated and dwelt upon by my aunt. And so it was that I did a thing which I have often wondered since how I dared do; but I suppose an emotion deeper than any childish fear could check impelled me to speak. With a sob and a cry of tearful despair I interrupted her and cried, "Oh, dear Lord! it is not true! Please don't believe her! please don't!"
>
> The was a moment's stillness, and then, as I knelt, a heavy hand boxed my ears, first on one side and then on the other, and, half dazed and giddy, I was dragged to her bedroom and shut in by myself.
>
> Oh how I sobbed and cried! And, worse than all, there crept into my heart the sense of having done wrong. I don't believe now that I had done wrong; I believe I was inspired by my best feelings to cry out as I did. But yet, as I lay on the floor all alone, aching, hearing no voice from heaven or earth to sustain me, I began to fear that I was sinful. And because I suffered so much from the best intentions of a conscientious woman, I have resolved, when I grow up, to make a crusade against this theological lie, this slandering of God's handiwork, this worse than murder of innocent babes. I know it robbed me of my peace, and gave me instead a morbid, self-probing imagination, and quite blurred the fair picture of the good Lord as I had once possessed it.

There is more of this, but ultimately our heroine grows into the higher life. Her adventures are well told, and all ends well. Let us say that we have seldom met two clerical types better painted than in these volumes, which are written throughout with care—such care that we are surprised at the singular anachronism in the third volume (p. 346). If the author will read Hubert's speech there, he will see what we mean.

The Fern World. By FRANCIS GEORGE HEATH. (London: Sampson Low and Co.) This popular publication, which has passed through several editions, and, without exaggeration, has been described as "the whole grammar and dictionary of the fern world," is being issued with its striking illustrations in shilling monthly parts, to be completed in December. Each part contains a finished coloured plate and wood engravings. We have no doubt that many persons who have a *penchant* for fern culture or preservation—and their number is vastly increasing—will be glad in this form to secure Mr. Heath's standard work, which is equally instructive and delightful, and abounds in graphic descriptions of these favourite plants, their properties, haunts, and traditions. As a specimen of Mr. Heath's sparkling style we extract from the second issue the following indication of where ferns grow:—

> Ferns love to grow where the land is musical with running water; where great woods fling their shadows upon the hillside, and hang darkly over stream-crossed valleys; where rivers, wandering over the crests of towering rocks, and leaping from the sunlight, fall foaming into dark pools, bristling below with sharp points of stone, to be carried thence, in fury, down steep inclines to the sea; where for long miles the landscape undulates into heathery waves, broken by clumps of gorse on rocky mounds, sheltered by prickly hawthorn or trailing sprays of blackberry; where undulating meadows, cleft into many a sheltered hollow, roll gracefully away as far as the eye can reach; where storm-tossed waves roar upon the rugged points of a rocky coast, and echo into many a cavernous hollow moist with the perpetual droppings of percolating water; where, in short, mountain and valley, or hill and glen commingle; and towering rocks or stately woods, jutting knolls and arching branches, play with sunshine and shadow, and caress the sides of running streams, whose sparkling waters give birth to soft, moist vapours.

We trust that Mr. Heath will be well supported in this attempt to place his delightful work within the reach of all classes.

Domestic Medicine and Hygiene. By Dr. N. J. RUSSELL, M.B. (London: W. H. Everett, 39, Bouverie-street.) "Good wine," says the proverb, "needs no bush." The fact that the first edition of this little book was out of print in a few weeks, and that a second, of ten thousand copies, has now been issued, shows how great is the demand for reliable publications of this description. This two-shilling manual aims at giving "a short but accurate account of the principal diseases, their causes, nature, marks by which they are known, and treatment, preventive and curative, in plain language, as free from technical terms as possible, so as to form a guide for those compelled to rely on their own resources." Great intelligence and sagacity seem to have been brought to bear in the composition of this serviceable volume, the writer of which has a remarkable faculty of condensation. We do not gather that he at all favours homœopathy, though he prefers the administration of medicine in the shape of globules.

In *Basil Ormond* (London: W. Thacker and Co.) we have a brief poetic tale in a minor key, yet containing some choice descriptive stanzas and exhibiting keen analytical power. It is the story of a painter who falls in love with and marries an orphan girl very much his junior, and who dies just as his girl-wife, after a terrible struggle, has refused to fly with another who had come across her path. Conjoined to this is a second tale of a maiden of rare spiritual beauty (Christabel) whose character becomes sublimated and etherealised by a life-sorrow and disappointment. Both these metrical stories are far above the average, and reveal true poetic instinct, expressing itself in felicitous language. Their author is known to many as having issued a previous volume entitled "Lays of Ind";

but the new venture shows that his harp of minstrelsy has varied strings.

Kelly's Handbook to the Upper Ten Thousand for 1879. (London: 51, Great Queen-street.) This is one of the many directories issued by the publishers of the London Post Office Directory. In some 700 pages it gives the names and addresses (country residences included) of the titled, landed, and official classes, and a good deal of useful supplementary information—the whole being well arranged. The present is the fifth edition.

Debrett's Peerage and Titles of Courtesy for 1879. (London: Dean and Son.) It is superfluous, if not difficult, to say aught relative to a guide which is growing and flourishing after more than a century and a half, except to announce its appearance. This well got up annual, so indispensable in many drawing rooms and offices, is edited by Dr. R. H. Mair, whose task is not a slight one, being responsible for correct information relative to some 9,000 peers, peeresses, and commoners of all grades—who, however, mostly revise the proofs—and for the accurate delineation of 600 armorial bearings. On the same plan, and with the same characteristics, though not so long-lived, is *Debrett's Baronetage and Knightage*, to which is added much information respecting the immediate family connections of baronets. Both are admirably printed and elegantly bound.——Of smaller dimensions, but not less indispensable, is *Debrett's House of Commons and the Judicial Bench*, with the heraldic insignia borne by the members of each, as well as a great deal of exceptional and serviceable information. This annual also is edited by Dr. Mair, and is, like the others, adapted for the library or table, and the information is far more copious than that contained in kindred publications.

DEBATE ON MR. MONK'S CHURCHYARDS BILL.

Wednesday being Ash-Wednesday the House of Commons did not meet until two o'clock, and the afternoon was again spent in a discussion of the Burials question. There were four bills on the paper, the first of which was the Consecration of Churchyards (1867) Act Amendment Bill.

Mr. MONK, in moving the second reading of this, described it as an extension of Bishop Wilberforce's Act of 1867, and explained that its effect would be to permit the additions of portions of unconsecrated ground to existing churchyards. It was introduced, he said, solely as a measure of practical relief pending the passing of Mr. O. Morgan's bill, of which he declared himself a supporter. The principle embodied in the bill was one that had met with the approval of the late Mr. Charles Gilpin and other leading Nonconformists in 1867, and this, he thought, should be a sufficient guarantee that it would not be objectionable to those who were acting on behalf of the Nonconformists in this matter. He had received letters from the Archbishop of Canterbury, the Bishop of Peterborough, and others, expressing hearty approval of the measure. The mode of dealing with the subject proposed by the bill had given satisfaction in the metropolis, the large towns, and also in the rural districts.

Mr. ERNEST NOEL moved the rejection of the bill, which he regarded as obnoxious to Churchmen and Nonconformists alike. Nonconformists objected to consecration solely because it prevented them being buried with their own services. The measure sought to stereotype the painful dissensions over graves which were so much to be deplored. Why could not Churchmen and Nonconformists alike be buried in the same old parish churchyard when there was plenty of room for them? It would be better to have nothing but cemeteries than to have the churchyards divided in this way. (Hear, hear.)

Mr. FORSYTH warmly supported the bill, which he thought would do full justice to the claims of the Nonconformists. The practical result of the measure would be to extend to the churchyards the principles adopted in all the cemeteries—of dividing the land into two parts, one consecrated and the other not. If Nonconformists rejected this bill, it would be fair to assume that they did not so much desire to have their practical grievance redressed as to secure a triumph over the Established Church. (Hear.)

Mr. OSBORNE MORGAN considered that of the six bills which had been introduced during the present session to settle the Burials question this measure was incomparably the worst, and his only regret was that any member sitting upon the Liberal benches should have been found to introduce it. (Hear, hear.) It was some consolation, however, to find that his hon. friend could not get a single Liberal member to back his bill, and that he was obliged to seek that assistance within the ranks of the enemy. (Hear, hear.) He could not help thinking that that opinion was shared also by the constituents of his hon. friend, because he had read a correspondence purporting to emanate from the whole of the Liberal voters and Nonconformists of Gloucester, in which they spoke of this bill in no measured terms. The bill proposed in new churchyards to rail off by boundary marks of stone or iron a Dissenters' corner, just as there used to be a suicides' corner. The bishops were to be the judges of the size of the corner. He was not a Nonconformist, but if he were he should regard such a proposal as a deliberate insult. It was no answer to say that such a solution had been accepted by Nonconformists twelve years ago, for many things which might have been accepted as concessions then would be resented as insults now. As to the proposed introduction in the country of the cemetery system, so far from that being a recommendation of the measure, it was to him its objectionable feature. He detested the cemetery system. It divided members of families who in death ought not to be divided, and was a disgrace to England and to Christianity. Last year he had mentioned the case of a Nonconformist widower at Birmingham, who, having interred one of his wives in the Church of England cemetery and another in the Roman Catholic cemetery, was compelled to purchase a third grave for himself in the Nonconformist cemetery. Was not such a system a disgrace to our country? He was taunted with refusing to accept a compromise, but his position being perfectly clear and defined, and having for its basis the common-law rights of all parishioners to interment in the churchyards, it was not to be expected that he could support such a pitiful makeshift as the measure now before the House. It would be impossible to invent any weapon more deadly to the Church of England than the opposition which had been offered to his (Mr. Morgan's) bill, and the attempt to substitute for it this miserable stopgap. It seemed to be the determination of gentlemen opposite to make this a hustings question, and to fight to the bitter end, for they had met all his efforts to settle it with a stubborn *non possumus*. On his side there could be no misgiving, for upon it he had common-sense, justice, and humanity, and he felt sure, that while the responsibility of the struggle would rest with honourable gentlemen opposite, the victory would be with him. (Hear, hear.)

Mr. GREGORY, in supporting the bill, said he was in the habit of attending a church in the country where a portion of the churchyard was unconsecrated. It was enclosed within the churchyard wall and formed an integral part of the churchyard. He could point out no distinction between that portion of the ground and the rest of the graveyard, and any distinction between them was only known, perhaps, to the clergyman and one or two other persons. It was open to the Nonconformists to avail themselves of that place for the burial of their dead with their own services. That was the arrangement proposed under this bill, and there could be no difficulty in carrying it out.

Mr. WALTER said that if it was possible in the circumstance which Mr. Gregory had described for Churchmen and Dissenters to be buried within the precincts of the same churchyard without let or hindrance, without the parishioners being aware that one part of the ground was different from the rest, why should not the same be the rule for the whole kingdom? (Hear, hear.) Then, how did his hon. friend know that the old churchyards were consecrated at all? That was very questionable. It was doubtful whether there were any records of anything of the kind. But the great objection to that bill as it stood was that it belonged to that most objectionable class of bills of which they had had too many of late—namely, permissive bills. Whatever might fairly be the subject of permissive measures, there was one matter which he thought ought never to be so, and that was the law which regulated the burials of the people of this country. (Hear, hear.) There was nothing permissive about death. A man must die, and the arrangements for his interment ought not to depend on permissive legislation, but on some broad and national principles. Since he first began to consider that question it had seemed to him possible to solve it only in one way—namely, by recognising the right of interment as a civil right, and letting the religious rites performed over the deceased follow the religious opinions of his friends. (Hear, hear.) He could see no other rational mode of settling the question. A man must be buried somewhere. Granting that he must have a place of interment, and granting also that which could not be denied, that the common law had so far overidden the law of consecration—whatever that law might be—as to entitle every parishioner to be buried in his parish churchyard, it seemed to be only a matter of good feeling as well as common-sense and justice that the funeral rites of the deceased should be in accordance, not with the rule of the Church and the opinion of the clergyman, but with the opinions of his friends. (Hear, hear.) As to the question of consecrated ground, had they thought what it amounted to? Whoever had found any such difficulty in regard to the case of persons who died at sea? It might be said that the sea was a different element from the land. Well, let them take the case of those who fell at Waterloo, Sadowa, or any other battle-field. Was it not the fact that the funeral service for Churchmen and Dissenters was read by their respective ministers over their common grave without any form of consecration having been gone through over the soil where they were buried? And why in the case of a churchyard was that form of consecration, which meant nothing more than that the soil was set apart for the interment of the dead and was not to be disturbed, to be so interpreted as if it constituted an eternal barrier between Churchmen and Dissenters after death as well as before it? (Hear, hear.) He could not consent, then, to vote for the second reading of that bill. As one of those who had given a piece of land for a churchyard he confessed that under that bill he could not—he should be ashamed to give any part of a field of his to form the unconsecrated corner of that burial-ground. He saw no sound objection to Nonconformist ministers entering the parish churchyards and reading their own burial service over the graves of deceased members of their congregation. (Hear, hear.)

Mr. ASHLEY said that in Ireland Roman Catholics and Protestants were buried side by side by the ministers of their own denominations without any difficulty arising, and why should not the same thing be done in England? That question ought to be settled on the principle laid down by the hon. and learned member for Denbighshire.

Mr. NEWDEGATE honoured the sentiment which made Nonconformists wish to be buried in the parish churchyard, and he would vote for the second reading of that bill because it respected that sentiment without violating the common law rights of the Church. He put that simply as a civil matter. The Church had no title to those graveyards except on the condition that her services were there performed. That was the necessary proof of her title. The speech of the hon. and learned member for Denbighshire distinctly marked the progress of that agitation with intolerance. He detested intolerance. (Laughter and cheers.) There was no greater example of intolerance than an attempt to invade the civil rights of a great denomination because they would not avail themselves of other means of satisfying the religious scruples of those who did not belong to that denomination.

Mr. HIBBERT said that, speaking as a Churchman, he could not see that there was the least difference in principle between allowing the Nonconformists to go to a piece of ground to be added to the churchyard under a bill of that kind and giving them access to the burial places now surrounding their parish churches. The present bill would not settle that question, and therefore he must vote against it.

Mr. BERESFORD HOPE asked what was all that fume and fret about? They were simply asked to pass a bill which would allow a man to make an innocent use of his own property for the chance of other people liking to avail themselves of his gift. That was a purely permissive bill. Their Church was an established one. The duties of the clergy were more or less regulated by statute; the churchyards were regulated by statute. There were certain limitations on those churchyards. That bill merely proposed to relax those limitations. On the other hand, they had men willing and able to give the land, and ecclesiastical authorities were willing and able to second them in their intention, which might be carried out without the limitations of a very recent statute. Why not let the bill be read the second time? Why not indulge them in the hope that something would now be done? Why not reserve to themselves in grim silence the satisfaction of seeing that bill prove a failure in its working hereafter? (A laugh.) That would be common-sense. But hon. gentlemen opposite said they were nursing that question up for the hustings.

Mr. RICHARD: I have so frequently spoken here on this Burial question, and the objections to the present Bill have been so well stated by previous speakers, that it will not be necessary for me to trespass on the attention of the House for more than a few minutes. I was rather glad to hear the protest of the hon. gentleman the member for the University of Cambridge against the use of strong language. I hope he will take the lesson home to himself, for of all those who take part in these discussions no one employs such energetic and emphatic epithets as he does. I am quite at a loss to understand what could have prompted my hon. friend the member for Gloucester to bring forward this bill, and to press it forward against the declared wishes of those more immediately concerned, and against the earnest remonstrances of his own political friends. He declares himself in in favour of the bill of my hon. friend the member for Denbighshire, and has, in fact, constantly and consistently voted for it for seven successive sessions of Parliament. But now that the principle of that bill has been affirmed by a considerable majority of the House of Lords, and would have been affirmed in this House last week if the opponents of the bill of the hon. member for Hertford had not been afraid of submitting to the test of a vote—(Hear, hear)—when everything is thus so well proceeding in the direction which the whole Liberal party desires, my hon. friend comes and trails his little red-herring across our path. This bill is not only utterly inadequate as a settlement of the question, but it is in direct contravention of the essential principle of the bill of my hon. and learned friend; for whereas the latter seeks to remove the disabilities under which the Nonconformists now labour, this bill distinctly and even offensively perpetuates them by still excluding Dissenters from being buried in consecrated ground, even though it be within the same walls as the other. (Hear, hear.) I am quite sure it was not the intention of my hon. friend to put an affront upon the

Nonconformists—("Hear, hear," from Mr. Monk) —but the effect of his bill will undoubtedly be to place them in a most invidious and humiliating position by banishing them from the common resting-place of their fellow parishioners, as though they were something common and unclean, and relegating them to a spot which would no doubt come to be called the Dissenters' corner. (Hear, hear.) Of course in thousands of parishes it would be wholly inoperative, for there are thousands of churchyards in the rural districts which would require no enlargement, and would receive no enlargement, while, as respects the thousands and tens of thousands of Dissenting families whose relatives are already buried in churchyards, it would either oblige them to be separated in death from their nearest and dearest kindred, or submit, as now, to be buried as members of the Church of England. (Hear, hear.) Then, as has already been remarked, it would introduce into our churchyards the offensive distinction between consecrated and unconsecrated ground. I am glad to see the right hon. gentleman the Home Secretary in his place, for I remember when ten years ago I had the honour of sitting on the same committee with him upstairs—the committee to which the bill of my hon. and learned friend the member for Denbighshire was referred—he expressed with great emphasis his disapproval of this distinction as it exists in our cemeteries. With regard to consecration I think I can explain the views of Nonconformists in a sentence. A great Christian teacher in the Primitive Church was asked his opinion on a case of conscience, as to whether Christian converts might eat of meat that had been offered to idols. His answer was, Certainly you may, if you have no scruple about the matter yourselves, for he added, "An idol is nothing at all." I don't wish to say anything offensive to the feelings of hon. gentlemen opposite; if they attach any significance or sacredness to the act of consecration I entirely respect their feelings; but to us Nonconformists consecration "is nothing at all." I have not the smallest objection to be buried in what is called consecrated ground, for, in fact, the whole purpose and design of the bill of my hon. and learned friend the member for Denbigh is to secure permission for us to bury our dead in consecrated ground with such forms and rites as are in harmony with our feelings. This insistance upon keeping a distinction between Churchmen and Dissenters in death betokens a state of mind which is to me absolutely inexplicable. Some time ago we had a declaration circulated amongst us signed by a considerable number of noblemen, gentlemen, and clergymen—I observed, indeed, that nearly one-half of them were clergymen—(Hear, hear)—in which they said in effect that, having given bits of ground for purposes of interment, if they had thought it possible that the time would ever come when the ground so given would be profaned by the foot of any Christian minister except one episcopally ordained, or when the air floating above it would vibrate to the voice of prayer and praise from any but sacerdotal lips, they would never have given those bits of ground at all. (Hear, hear.) I sometimes wonder what those people think of the life to come. I suppose they will insist upon having a corner of heaven to themselves, free from the intrusion of all vulgar Dissenters, railed off, as my hon. friend proposes to do with the churchyards, by boundaries of stone or iron, where they could sit in solitary grandeur, singing their own psalms, presided over by their own archbishops and bishops in lawn sleeves. (Laughter and cheers.) My hon. friend the member for Gloucester admits that his bill even if passed into law would not settle the question. But the settlement of the question once for all is surely what everybody must desire. Does he think it would be wise to try to patch up the difficulty by a small measure of this sort, leaving the grievance complained of practically unredressed, and rendering further agitation necessary for its removal? For this reason, if for no other, I would oppose the bill, because it leaves open a question which breeds so much irritation and animosity. (Hear, hear.)

Mr. HUBBARD said a certain class of people said some people seemed to think that religious equality ought to be secured only for those who were dissentients from the Established Church, but he wished to uphold the right of Churchmen to religious liberty. Churchmen asked to have the right of practising their religion according to the ceremonial and laws of the Church and of the country. (Hear, hear.) Of course, the present bill would not settle the question. The real question at issue was the disestablishment of the Church, with all its consequences, and everybody must know that the bill would not settle that. Still, to whatever degree the bill might operate, it must have the effect of mitigating the difficulty of the present position. He could not understand, indeed, why the hon. member for Denbighshire should have become so exceedingly infuriated against this very harmless measure. (Hear, hear.) The hon. and learned member contended that every parishioner had the right to be buried in the churchyard, and with the ceremonial of the religious body to which he belonged.

Mr. O. MORGAN: I said he ought to have the right.

Mr. HUBBARD observed that every parishioner had a right to join in the services of the parish church, but if he chose to join any one of the 161 sects which existed in this country it surely would not be contended that he had the right to worship in the parish church with the ceremonial of his own religious body. If such a right were allowed and exercised, utter confusion and chaos would be the result. He maintained that we could not disestablish the churchyards without, as a logical consequence, disestablishing the Church. (Hear, hear.)

Mr. W. E. FORSTER said that hon. members must know that a settlement of this Burials question would be effected immediately after, if not before, the next general election; and they must also be aware that it could not be settled by the bill of the hon. member for Gloucester. He hoped his hon. friend would consider that the whole tenour of this debate was a sufficient reason why he should withdraw his bill. (Hear, hear.) He was quite certain his hon. friend had brought forward the bill with the hope that it would do some good and prevent unpleasantness in certain places, but what had been said on the other side of the House must have tended to convince him that he was wrong in his estimate of the measure. He thought his hon. friend must be convinced by this time that his bill was supported by hon. members opposite because it was opposed to principles which he had himself advocated. (Hear, hear.)

Mr. CROSS said he did not quite understand that those who did not belong to the Church of England felt any humiliation in having their friends buried in consecrated parts of the cemetery, nor did he believe that the vast majority of them would feel humiliated if new grounds were to be provided where their friends could be buried. He must confess, however, that he never passed a cemetery without feeling the greatest possible regret at seeing they were obliged to have three chapels in each. (Hear, hear.) At the same time that system had worked so far and had received a general measure of acceptance, and, therefore, would continue. He could not understand why there should not be both consecrated and unconsecrated ground; and it seemed the very idea of ecclesiastical tyranny to say that because some did not care to have consecrated ground, those who did should not have it for the burial of their friends. (Hear, hear.) If there was consecrated ground, there must also be unconsecrated ground. Those who would say that people who wished for consecrated ground should not have it because they themselves did not wish to have the ground consecrated would be guilty of the greatest possible act of tyranny. (Hear, hear.) If a grievance did exist, that grievance arose from the law of England. He took the grievance to be a substantial one so far as this, that by law there was no power in any body to enforce the making of burial-grounds at all. If there were no churchyards provided, there was no law to compel sanitary or other authorities to provide them. That was the ground upon which this question ought first to be approached. In making any change, they ought to provide not simply for the present but the future. A very large proportion of the churchyards throughout England would be closed within the next ten years, and when they were the bill of the hon. member for Denbighshire would have no effect whatever, and would have provided no remedy for the grievance then existing. In one part of the country, Northampton, he was informed that all the churchyards had been closed. Meetings were held, and the people decided that they would have no Burial Board, and, therefore, that they would have no burial-ground. Only that there happened to be a cemetery there would have been no burial-ground in the place at all. (Hear, hear.) The Church of England during the last hundred years had supplied the want which the law of England of itself did not supply. (Hear.) Hon. gentlemen had said that the law of Scotland was entirely in their favour, and, therefore, we ought to make a change. If the law of England was the same as that of Scotland, that would be a good argument; but in Scotland the burial-grounds were the property of the heritors, and generally were not near but away from the churches. (Hear, hear.) Any bill that was introduced should take care that burial-grounds should be provided in every parish in England. That was the first amendment of the law that was necessary; but not one of the bills on the table touched this point. The bill which the Government introduced proceeded on that principle. If hon. gentlemen started from that point, then they might go on to see whether they could make use of the existing burial-grounds without doing violence to the consciences of other people. If any of the bills before the House passed, the result would be that any religious body except the Church of England might have its own burial-ground, in which its own religious service exclusively should be used. With the Church of England the case would be different, for it would not be allowed to have a burial-ground where its own services should be used exclusively. (Hear, hear.) He could not but think that would be a grievance, and he could not understand how the hon. and learned member for Denbighshire could insist on such a thing. It would be quite different if the law said that the Church of England, being the Established Church, was bound to provide burial-grounds for all the people. (Hear, hear.) He did not hesitate to say that they could not inflict a greater blow on the conscientious scruples of many of the laity and clergy than by carrying the bill of the hon. member for Denbighshire. But what were they to do with the bill before the House? The bill did not meet his wishes; it did not contain the starting point to which he had referred, which was contained in the bill of the Government, and ought to be found in any future measure. But if it would not do much good, what harm could it possibly do? He could not understand the bitterness of feeling which would prevent hon. gentlemen from passing a bill of this kind when they could not say it would do any harm. He would give his vote for the bill simply for the reason that it would enable persons to do that which there could not be the slightest harm in doing.

Mr. KNATCHBULL-HUGESSEN said he not only disliked little strips attached to consecrated grounds and permissive bills, but also those little nibbling attempts to deal with this question. But there was another thing he also disliked, and that was a strong Ministry which admitted that there was a grievance and yet would vote for a bill which they acknowledged did not deal with it, and would not bring in a bill to deal with it themselves.

Mr. MONK regretted that his friends around him had unanimously condemned the bill. (Hear, hear.) It was intended to afford relief in rural parishes, but after this debate it must be evident that the bill would not give that satisfaction he had expected. He was entirely in the hands of the House. He would ask leave to withdraw the bill. ("No.")

The SPEAKER said there was an amendment before the House, and the motion could not be withdrawn unless the amendment were first withdrawn.

Mr. E. NOEL said he was quite prepared to withdraw the amendment. (Cries of "No.")

The House divided—

For the second reading	129
Against it	160
Majority	——31

The result was received with loud cheers on the Opposition benches.

THE DIVISION.

The following are the names of the members of the majority who rejected Mr. Monk's bill. The list cannot of course be regarded as representative in the same sense as a division on Mr. Osborne Morgan's bill, which generally brings out the full strength of the Liberal party. It is very likely the muster of Opposition members would have been stronger but for the prevalence of a belief that Mr. Monk, by withdrawing his bill, would prevent a division.

MAJORITY—NOES.

Adam, Rt. Hn. W. P.	French, Hon. C.	Moray, Col. H. D.
Anderson, G.	Fry, L.	Morley, S.
Ashley, Hn. E. M.	Gordon, Sir A.	Mundella, A. J.
Barclay, A. C.	Goschen, Rt. Hon. G. J.	Muntz, P. H.
Barclay, J. W.	Gower, Hn. E. F. L.	Mure, Colonel
Barran, J.	Grant, A.	Nolan, Major
Baxter, Rt. Hn. W. E.	Grey, Earl de	Norwood, C. M.
Beaumont, W. B.	Grosvenor, Lord R.	O'Gorman, P.
Bective, Earl of	Hamond, C. F.	Otway, A. J.
Biddulph, M.	Hankey, T.	Parker, C. S.
Biggar, J. G.	Harrison, J. F.	Parnell, C. S.
Blake, T.	Hartington, Marquis of	Philips, R. N.
Brady, J.	Havelock, Sir H.	Potter, T. B.
Bright, J.	Hayter, Sir A. D.	Price, W. E.
Bright, Rt. Hn. J.	Henry, M.	Ralli, P.
Bruce, Lord C.	Herschell, F.	Ramsay, J.
Burt, T.	Hibbert, J. T.	Rathbone, W.
Cameron, C.	Hill, T. R.	Richard, H.
Campbell, Lord C.	Holms, J.	Ripley, H. W.
Campbell, Sir G.	Hopwood, C. H.	Roberts, J.
Campbell-Bannerman, H.	Howard, Hon. C.	Robertson, H.
Carington, Hn. Col. W.	Hutchinson, J. D.	Russell, Lord A.
Cartwright, W. C.	Ingram, W. J.	Samuda, J. D'A.
Cave, T.	Isaac, S.	Samuelson, B.
Cavendish, Lord F. C.	Jackson, Sir H. M.	Samuelson, H.
Chadwick, D.	James, Sir H.	Seely, C.
Chamberlain, J.	Jenkins, D. J.	Shaw, W.
Chambers, Sir T.	Johnstone, Sir H.	Simon, Mr. Serjeant
Clarke, J. C.	Jolliffe, Hon. S.	Sinclair, Sir J. G. T.
Clifford, C. C.	Kay-Shuttleworth, Sir U.	Smith, E.
Cole, H. T.	Kennard, Colonel	Stansfeld, Rt. Hn. J.
Colebrooke, Sir T. E.	Kensington, Lord	Stewart, J.
Collins, E.	Knatchbull-Hugessen, Rt. Hon. E.	Stuart, Colonel
Colman, J. J.	Laverton, A.	Swanston, A.
Colthurst, Col.	Lefevre, G. J. S.	Talbot, C. R. M.
Courtauld, G.	Leith, J. F.	Tavistock, Marq. of
Courtney, L. H.	Lewis, C. E.	Taylor, D.
Cowan, J.	Lloyd, M.	Taylor, P. A.
Cowen, J.	Locke, J.	Tracy, Hon. F. S. A. H.
Cowper, Hon. H. F.	Lowe, Rt. Hon. R.	Trevelyan, G. O.
Cross, J. K.	Lusk, Sir A.	Villiers, Right Hon. C. P.
Dalrymple, C.	Macdonald, A.	Waddy, S. D.
Davies, R.	Macduff, Viscount	Walter, J.
Dilke, Sir C. W.	Mackintosh, C. F.	Waterlow, Sir S. H.
Dillwyn, L. Ll.	M'Arthur, A.	Watkin, Sir E. W.
Duff, M. E. G.	M'Clure, Sir T.	Weguelin, T. M.
Edge, S. R.	M'Lagan, P.	Whitbread, S.
Edwards, H.	Maitland, W. F.	Whitwell, J.
Evans, T. W.	Marjoribanks, Sir D. C.	Whitworth, B.
Fawcett, H.	Massey, Rt. Hon. W. N.	Williams, B. T.
Ferguson, R.	Matheson, A.	Wilson, C.
Fitzmaurice, Lord E.	Milbank, F. A.	Yeaman, J.
Fletcher, I.		Young, A. W.
Forster, Sir C.		Tellers.
Forster, Rt. Hon. W. E.		Noel, E.
		Morgan, O.

In the majority against the Consecration of Churchyards Bill there were nine Conservatives, the Earl of Bective, Mr. Charles Dalrymple, Mr. C. F. Hamond, Mr. S. Isaac, the Hon. S. Jolliffe, Colonel Kennard, Mr. C. E. Lewis, Colonel Moray, and Mr. H. W. Ripley. Eighteen members of the Government voted for the bill. Mr. Balfour, as well as Mr. Wait, whose name was on the back of Mr. Balfour's bill, voted with Mr. Monk; but Lord Francis Hervey was absent. The minority consisted of Conservatives, with the exception of Mr. Denis O'Conor. No English or Scotch Liberal voted with Mr. Monk, whose co-teller was Mr. Forsyth, the Conservative member for Marylebone. Sir John M'Kenna went into the wrong lobby—voting with the "Ayes" by mistake. Lord Burghley paired in favour of the bill with Sir John St. Aubyn against.

THE DISESTABLISHMENT MOVEMENT.

MEETING AT PADDINGTON.

A public meeting in support of the objects of the Liberation Society was held at Westbourne Park Chapel, Paddington, on Wednesday evening last, when there was a large attendance. In the absence of Mr. Edward Jenkins, M.P., who was announced to preside, but was unable to be present, the chair was taken by the Rev. J. Clifford, M.A.

The Chairman, in opening the proceedings, said he had lately seen advertised a work entitled "Put Yourself in his Place." That title contained an admirable maxim, and one which ought to carry some weight to persons who were contending for radical changes in an ancient, time-honoured institution. He could appreciate the dismay and indignation of "A Good Churchman" at the tactics of the Liberation Society, and even enter somewhat into the feelings of the writer of the article in the *Quarterly Review*, who was evidently troubled by the shadows which coming events were casting before them. He wrote like one defending a cause that was dear, but lost. They were the lamentations of the Church Defence prophet. He (the speaker) had done his best to put himself in the place of a true son of the Church. But having done so thoroughly, and estimated at their full value her vast organisation of cultured bishops, active priests, and zealous deacons, the hallowed influence of her traditions, the alleged beauty and fascination of her prayers, and her recent expanding energy and increasing range of usefulness, it seemed to him that the reasons for setting the Church free from State patronage and control were so weighty that it became both a Christian and a political duty of the highest obligation to work earnestly and ardently to secure so desirable and beneficent a result. (Cheers.) Not that good would come to Dissent as Dissent. Canon Ryle had told them that was impossible, and they fully admitted it. Dissenters were fully aware that their work was easier so long as there was an Established Church teaching Popery in five churches out of six and causing its members to leave and attend Dissenting chapels. Disestablishment would alter that to a large extent, and cut off one of the sources from which Nonconformity obtained its supplies. The *Quarterly* reviewer suggested that they were fuming and fretting after social position, and urged that disestablishment would not improve their position. All that they stedfastly believed and taught. The unredeemed vulgarity of human nature would always show itself in ignoring the essential conditions of human worth. The descendants of the Puritans were first to acknowledge and proclaim that. Redeemed men who were kings and priests unto God would ignore the flimsy regulations of society as to precedence and honour, and find their reward in their work. But the patronage of one set of dogmas by the State was a prolific cause of social schism and a fertile agent in disturbing that unity of English life which ought to be nourished by nothing so much as by its religion. They knew the disastrous effect which the State Church exerted on the social life of small country towns, begetting silly pride and alienation. (Hear, hear.) National institutions should feed and develop national unity, and make strong the sense of organic oneness; and any national institution that bred divisions and set class against class deserved to be doomed. As patriots who cared for the real unity of the nation, they said that no institution should foster social alienation and develop social schism. But it was asked, What do you want? They did not want to destroy the Prayer Book, nor to injure the clergy, nor to take away the property of the Church, but they wanted to promote the cause of national religion, of national justice, and of national unity, and thereby to promote national happiness and prosperity. (Cheers.) They wanted to make the English Church a reality; to secure for it the privilege of self-government, and to promote its efficiency for the good of the nation. They desired the perfect evolution of the spiritual life of the nation, and that could only be secured by the separation of Church and State. (Applause.) If the Church was an "assembly of faithful men," where did they meet as such? Not in Parliament—for there were Jews there. Not in Convocation—for the clergy only were comprised there. For centuries the Church, as such, had given no sign of its existence. Its authority was neither solicited nor given to appoint priests, bishops, or deacons, to institute to any office, or to ratify an act in the Papal or Anglican communion. No! the hierarchy of the priesthood was the "Church," and it stood isolated and apart from the "body of faithful men," separated by an impassable gulf. (Hear, hear.) It was said that they were seeking to bear away from its connection with the national life a Church whose roots ran so widely and deeply. But the connection between the Church and the nation could not be very vital which depended upon an Act of Parliament. Had Wesleyanism no connection with the life of the nation? Did Dissenting churches count for nothing in the spiritual force of the realm? In ten years' time men would be ashamed of having used such arguments. (Hear, hear.) They were not breaking the historical continuity of the English nation. The religious life of the people was not evolved out of dogma, but out of sentiment and ideas of enthusiasm on behalf of righteousness and justice. In that evolution one most important step was the complete separation between the two provinces of religion and of politics. It was the business of the religious life of the nation to evolve itself into a condition of perfect freedom from that incubus. (Cheers.)

Mr. CARVELL WILLIAMS, who was the first speaker, said that as he had spent all the afternoon in listening to a debate on the Burials question in the House of Commons, the meeting would not be surprised if he called their attention to that subject. That this burial grievance was not invented by the Liberation Society, as alleged, was proved by the fact that there was in existence a list of cases of grievance dating as far back as 1745; which was thirty-three years before the Liberation Society was born, and fifty-nine years before it took the question in hand. The speaker then sketched the history of the question during the last and the present Parliaments, and described the fate which had just befallen the bills of Mr. Balfour and Mr. Monk. He drew from the recent debates the conclusion that Parliament was of opinion that no half measures would settle the question, and that it would not be settled till after a dissolution, and he further believed that both the Government and Parliament were heartily sick of the subject, and would be glad to be rid of it. (Cheers.) What was the obstacle in the way of such a consummation? Simply clerical opposition; it having been acknowledged by some of the clergy that they objected to allowing Dissenting ministers to officiate in churchyards lest their own position of supremacy should be endangered. Lord Salisbury, in a remarkable speech in the House of Lords in 1877, said that the clergy would feel that the presence of a minister whose orders they did not recognise was an injury to their conscience, and that, if they were wounded in their tenderest feelings, there would be resistance, which might be even pushed to the extent of tumult. He (Mr. Williams) thought at the time that Lord Salisbury must, for a temporary purpose, have somewhat exaggerated; but a letter, written by a clergyman, had come into his hands within the last few days which showed that his lordship knew the clerical temper better than he (Mr. Williams) did. The writer of that letter, after stating that he had been in the habit of allowing silent burials if they were desired, proceeded to say—"I have told you how I am willing to make things easy; but if Mr. Osborne Morgan's bill were to pass, I tell you plainly I will then tax my ingenuity to mortify and wound to the utmost every set of people who defy me by an aggression under it; so that people won't risk to repeat it"! (Cries of "Oh!" "Name," and cheers.) That was the language, and that was the spirit, of one of the functionaries appointed by law, and maintained out of public resources, to uphold peace and law and order among the community! (Loud cheers.) The declaration signed by 15,000 clergymen in 1877 was a further proof that clerical repugnance was at the bottom of the difficulty. Last year an attempt was made to correct the mistake which was unquestionably made in calling for clerical protests only, and a lay declaration was started; and what was the result? Mr. Carlyle was reported to have said that the population of the British Isles was thirty millions, and, he added, "mostly fools"—(laughter)—but they were not fools enough to sign this lay declaration—(renewed laughter)—at least, only thirty thousand of them signed—which was two signatures a piece for each clerical protester—probably the clergyman's two churchwardens; possibly his butcher and baker. (Great laughter.) The speaker then proceeded to point out that, after all, the established clergy had acted in this matter only as they had acted in relation to a number of other public questions now settled, and that they had so acted, not because they were less just, or less humane, than other men, but because they occupied a privileged position, which biassed their judgment and made them unfriendly to reform. In conclusion, he adverted to the predictions of evil indulged in by the opponents of disestablishment, and showed that there had been similar predictions in regard to other ecclesiastical reforms, and that they had all been falsified by subsequent events. So would it be in relation to this matter. Let them do justice, and the heavens would not fall, but would smile upon them, and increased peace, prosperity, and union would be the result.

The Hon. LYULPH STANLEY said Mr. Williams had referred to many remote parts of England where Dissenters found it difficult to get sites for their chapels, but the same difficulty existed in the metropolis. So strongly were a certain class of landlords who were Churchmen opposed to Nonconformity that they would far rather grant a site for a public-house than for a Dissenting chapel. (Shame.) This was their experience in London of the operation of the vast social influence of the Established Church. It also biassed the judgment of the clergy of the Church of England. During the American war a declaration against slavery was drawn up by the Free Church of Scotland, but the members of the Established Church of Scotland were conspicuous by their absence. Wherever they found privileges they found the possessors looking at things not as being just or unjust, but in the light of their own interests. (Hear, hear.) Looking at the question as a citizen he had no doubt that it would be better if the Church of England were made free. But it was not for their benefit that he claimed religious equality, but for the welfare of the State at large. He was in no hurry for the fulfilment of their programme, for he thought the country needed education on that question. The absolute independence of the State would leave each Church and all Churches to stand by the intrinsic force of its own opinions. In so far as privileges were conferred upon one Church to the disadvantage of others, he objected to dividing the nation into two camps. (Hear, hear.) No one could look around at the responsibilities of this country and not feel that all the intellect and moral forces of the nation were required to grapple with the difficulties of their position. And if they took up the Statute-Book they would find it burdened with a number of enactments about that Church question. The close connection of Church and State in every village was a constant hindrance to good work being done. He had been for the last ten years devoting himself to the work of elementary education in London. Was it not a deplorable thing that the education of the people of London was so backward, owing in a great measure to the attitude of the Church of England? Was it not a sad thing that, after they had got the Education Act from Parliament, the action of the school boards should be hampered by the interests of the clergy cropping up continually? There was an instance of it in Paddington, which paid about 25,000*l.* a-year for the education of London. They had a little school just close to the railway—a British school—which they were desirous of transferring to the School Board, but they had a clergyman of a very resolute cast who was determined that the School Board should not come into Paddington. This clergyman said that no school was wanted, but went and enlarged his own school, and bought up the reversion of the British school lease. They had not been able to get another site for that school without much difficulty. That was an illustration of the way the Church of England claimed ascendancy and thwarted public work, and it showed the necessity of reducing those men to the common level of citizenship in order that they might enjoy no exclusive favour. Before the present year ended there would be another election for the School Board, and he felt how unfortunate it was that they should have their minds disturbed by irrelevant issues between the claims of a sect and hierarchy and the claims of the people at large. (Hear, hear.) His view as a citizen was that they needed to set aside all those claims of supremacy, and that the revenues of the Establishment should be applied for the benefit of the nation at large. (Cheers.) Mr. Matthew Arnold in one of his articles had specified three things as necessary for the welfare of the country—greater equality in the distribution of wealth, a thorough system of municipal self-government, and an advanced system of secondary education. Mr. Arnold was rather too fond of scoffing at Dissenters, but if he could only be a little fairer to Dissenters he would see that one of the greatest hindrances to the objects he sought was the Established Church, especially in the rural districts. (Cheers.)

The Rev. J. G. ROGERS, B.A., said he was very deeply interested in the illustrations given by Mr. Stanley of the determined hindrances arising from the efforts of one Church to obtain ascendancy over all others. He was reminded of what a clergyman once said to him, that he was very anxious to have school boards established everywhere, because he believed they would be the best bulwarks of the Establishment by teaching the clergy common-sense. It seemed to him (the speaker) that there was a chance of that being accomplished. If Mr. Stanley had had the eminent advantage of being born a Nonconformist, he would not be surprised at the way they were treated, for sufferance was the badge of all their tribe. He had had the pleasure, or displeasure, of being in the House of Commons the last two Wednesdays. He hoped he had got some good from being there, as he had been cultured in the grace of humility. He heard a speaker say that though that burial grievance might be removed, the great trouble of the Dissenters was the social stigma, which would not be removed by that bill. The representative of Her Majesty's Government rose, and he again spoke of the social stigma. He said there was a time when Dissenters rather rejoiced at that social stigma. He (the speaker) knew no such Dissenters, and had not found them in history. Even the gentlemen who did not care to appear on the Liberation platform had as little liking for the social stigma. He had asked himself what was the meaning of social stigma in connection with religion? Why was he, because he happened to object to one particular class of opinion, to be treated in an entirely different way to what another man was? If the distinction was real, and if they did teach different things, he did not see what that had to do with the State. If he understood the Gospel it was an appeal to men's consciences and not to their fears, and it was to work by the power of reason and love, and not by coercion of military power or State decrees. The first and grandest of all its maxims was, "My kingdom is not of this world." If he could be quite certain those gentlemen were really teaching the truth, he should say that is not the way it should be taught. He would say, Convince men, and don't degrade them by giving them a social position because of their religious opinions. It was a great injustice that men should be stamped with a social stigma because they would not bow down to the idol of uniformity set up by the State. If anyone could persuade him that it was a good thing for the nation to be divided by a line, and that those on one side should be privileged and the others not, he would not mind it much, and if it was for the good of the nation he would endure it. But he believed one of the worst things in the nation was that division. He had a gentleman working with him at one time who became a clergyman of the

Established Church, and by so doing escaped the social stigma. So that they could get rid of it at any time in that way, and if any man had daughters whom he wished to marry in a good social position he only needed to drive to church instead of to chapel. If they had been born poor it was an unfortunate thing. If others had blue blood in their veins so much the better for them; but look at poor Dissenters without any heritage or grand ancestors or culture, and say if it was necessary that the State should come and put a social stigma upon them. At a Church Congress recently it was said that if Dissent was in one generation, infidelity came in the next. But how was it that it had not been so in Cornwall and in Wales? Mr. Maclagan rose, and he did not say that statement was not true, but he said the way to deal with Dissenters was so to occupy the diocese that there should be no room for Dissenters. The plan proposed by Mr. Monk showed a state of feeling among clergymen which rendered them unable to understand the Dissenters' grievance. They assumed to be the Church of the nation, but they were not so, for the Church of the nation consisted of all those who loved the Lord Jesus Christ. The Church of Christ consisted of all such, and he held that it was the duty of the Government to know no distinction between them, but to treat them all as citizens. Churchmen said they did not want liberating; but they did, only they had not the spirit to come out and be independent and free. If the Nonconformists of the country were true to themselves and their principles, they would rise up and declare that that social stigma should rest upon them no more. They paid Her Majesty's taxes, and they did not crowd the criminal courts to any great extent, and Her Majesty had no more loyal subjects. Why, then, should they not rise up and insist upon having that equality to which they were entitled? That time would come, and it might not be so very long before it came. There had been enough in the recent history of the nation to make them anxious if not desponding. But the heart of England was right, and as the people learnt to understand the principles of law and liberty they would grow in favour of religious equality. They did not want religious equality until the people of England were ashamed to perpetuate the inequality. That time was coming when it would be thought criminal to give one man a place in the nation higher than another because of his religious belief, and when it would be scarcely credited that there was a law which made it impossible for a minister of a Dissenting church to administer the rites of burial to a member of his own flock in the graveyards of the nation. Let them do their utmost to lift men up to the true standard of religious liberty. (Applause.)

Mr. SAMUEL CHICK proposed and the Rev. W. J. AVERY seconded the following resolution, which was carried unanimously:—

That the meeting cordially thanks the chairman for presiding and the speakers for their addresses, and expresses its satisfaction at the growth of public opinion in favour of the principle of religious equality.

The meeting then terminated.

THE MANCHESTER AND SALFORD AUXILIARY.

The annual business meeting and *soirée* of the Manchester and Salford Auxiliary to the Liberation Society were held on Tuesday night, February 25, in the Memorial Hall, Albert-square. There was a crowded attendance. In the absence of the president (Mr. H. Lee), the chair was taken by Mr. J. B. McKerrow.

The CHAIRMAN, in his introductory address, expressed his pleasure at there being so large an attendance of young men. It was a fact much to be deplored that for some years past it had been extremely difficult to engage the attention of the young people of the Nonconformist churches on the great question of religious equality, owing perhaps in some measure to the strange disposition in some religious circles to abstain from matters relating to the civil government of the State. The particular phase of politics in which the Liberation Society were concerned was one that above all others should enlist the sympathy and attention of the young men of the Nonconformist Churches, because it was the one which most directly affected their religious faith and opinions. The question could be resolved into a very concise form. If State establishment of religion was right in principle, it ought to be observed impartially. Then it became necessary to ascertain the true and Scriptural form of the religion to be established. Where were the infallible men who were to decide this question? It was impossible to obtain authoritative human evidence on that point. Then came the only other alternative of giving State support to all forms of religion in the country; and this was an alternative for which even the most extreme partisan of Church establishments would shrink. State establishment of religion injuriously affected the purity of the Church, and militated against its unity. It also militated against the Church of Christ universally, because it had the effect of making the Church clergy stand aloof from Dissenters. The subject ought to be much more largely and frequently discussed by the literary societies connected with the Nonconformist churches. That large meeting induced him to augur that they were about to take a new departure in freshened energy and activity in the cause. (Applause.)

The SECRETARY (Mr. J. F. Alexander) read the annual report, in which the committee stated that the past year had been both eventful and busy. Never before had they had to record the loss, within a similar period, of so many men whose ability, advocacy, and personal character were freely brought to the furtherance of their cause. The names of the Rev. Dr. McKerrow, Sir James Watts, Mr. J. H. Gordon, and Mr. Henry Vincent, would ever be an inspiration to those yet toiling in the contest. The signs of the times indicated that the Establishment across the border would ere long share the fate of the Irish one, and would leave English politicians to deal with that old-world institution, the English Establishment. The "practical suggestions" on disendowment which were discussed at a conference in the early autumn had been recognised as the right lines on which to proceed, and the discussion thus launched had been carried into various debating societies by members of the committee and other friends with satisfactory results. Discussions in literary and mutual improvement societies on various phases of the Liberation movement had never been more general than during the last twelve months. There was a distinct growth in the knowledge of the whole question. During the year twenty-five public meetings had been held in Manchester and Salford, 6,200 placards had been posted, and 225,934 tracts distributed. The committee had, during the year, published the whole of an article from the *Times* newspaper to show that it had not been misquoted by one of their advocates. This course was forced upon them by a local Church Defence Association, and it had enabled the committee to show to the general public their truthfulness in matters of quotation. The committee had had their attention drawn to the violent and sometimes even worse than abusive language with which the movement and its advocates were assailed in Manchester; but regarding it as the evidence of a falling cause, they had not publicly noticed the users of it so much, perhaps, as they desired. The president of the Northern Church Defence Association lately prevailed upon his associates to modify a resolution which was intended for publication, by the omission of some unparliamentary word. (Applause.) The committee hoped that the incident alluded to might turn out to be the inauguration of a period of controversy conducted with good temper and courtesy. (Hear, hear.) The income of the last financial year from Manchester and Salford was 1,345*l.* 2s. —(applause)—as against 1,205*l.* 9s. 6d. in the previous year. After the payment of the necessary expenses the balance went to the general benefit of the society. The growth of the movement was perceptible and highly encouraging. The committee could speak of instances of privately announced conviction as to their movements and of political events which demonstrated that the great Liberal party perceived how deeply it was pledged to religious equality. (Hear, hear.) The intellect of the country was with them—(Hear, hear)—and the sympathy of all men of progress. The tide had turned against State churches. They were now, it might be, on the eve of a battle for the preservation of liberties supposed to have been secured by their fathers. When that was over their principles must culminate in legislative enactments. For that struggle they demanded the young men. The hour was come for them to shake off the imputation of political indifference and unmanly self-indulgence, and take their rightful place in the conflict. They should be the sappers and miners of the army of progress, and as Manchester and Salford had often led the van in political contests, let their young men show themselves worthy of a noble ancestry, and with an energy and fervour baptized with a love of liberty carry forward with success this great and worthy enterprise—the separation of Church and State. (Applause.)

On the motion of Mr. S. MORANT, seconded by Mr. A. FARQUHARSON, the report was adopted, and the committees and officers for the ensuing year were appointed, Mr. Abraham Haworth being elected president, and Mr. J. B. McKerrow, chairman of the executive.

A resolution was passed, on the motion of Mr. J. H. CROSFIELD, seconded by Mr. J. PILCHER, and supported by Mr. H. SLATTER, in which the thanks of the subscribers were tendered to Mr. Henry Lee, on his retirement from the presidency of the auxiliary, for the wisdom, skill, courage, and generosity he had brought to the service of the movement during the past seven years, and to which was attributed much of the present success.

The Rev. A. MACKENNAL, B.A. (Bowdon) afterwards gave an address.

OTHER MEETINGS.

GLOUCESTER.—On Monday, Feb. 24, the Rev. J. Browne lectured in the Corn Exchange, the chair being taken by Mr. Frederick Lessing. The lecturer's subject was "Our Parliamentary Church," in the course of which the manufacture of the Church by Parliament was effectively traced. At the close Mr. Sydney-Turner said that he had listened to the lecturer with admiration even if not with satisfaction. He however considered that many of his statements were overdrawn, and many of them highly coloured. He had shown the ludicrous side rather than the good aspect of the question. A comparison had been made between the orthodoxy of Mr. Gladstone and that of Lord Beaconsfield. He did not want to enter into the political aspects of the case, but in regard to what had been termed the so-called Christianity of Lord Beaconsfield, he would point out that his (the speaker's) father's brother stood godfather to that nobleman when he was baptized at a church in the Blackfriars-road. [An evident mistake—ED.] (A voice: That was not to his credit.) The lecturer said he might have more highly coloured his lecture had he chosen to do so. He was perfectly justified in making the remark with reference to Lord Beaconsfield, because he wanted to point out what sort of a man the destinies of the Church might be committed to. He had said the Prime Minister might be such a man as Mr. Gladstone—and there was no more loyal son of the Church than he—or he might be a man whose Christianity, as it was believed by many, was as equivocal as that of Lord Beaconsfield. The chairman said he was sure they would all agree with him that they had had an instructive and interesting lecture. He thought that there was a growing discontent in regard to the pressure of the law respecting the Church establishment. He belonged to a family who had for over two centuries and a-half been under its ban. His earliest recollections were seeing valuable articles forcibly seized and taken away and sold for half their value to pay Church-rates. Every three or four years a magisterial ediot was obtained, and the same thing took place. He did not blame the magistrates for doing their duty, but he did blame the law, which ought to be repealed. The Rev. Dr. Dawson proposed:—

That the best thanks of this meeting be given to the lecturer for his temperate, able, and instructive address. The meeting is of opinion that the sooner the Established Church discontinues to be Parliamentary the better it will be for itself and for religion at large.

The Rev. J. Bloomfield seconded. Mr. Spring moved as an amendment to omit the second part of the motion, and to only retain that thanking the lecturer for his address. It was a most discreditable thing both to the lecturer and the chairman that they should be asked in the same vote to thank the lecturer and to subscribe to his principles. Mr. Turner seconded the amendment, which, being put to the meeting was lost, only five voting for it. The motion was then carried. A vote of thanks to the chairman for presiding concluded the proceedings.

STROUD. — The *Stroud Journal* of Saturday reports, at great length, a lecture by Mr. Browne on the previous Tuesday. The meeting was held in the Assembly Rooms downstairs, but the accommodation was not sufficient for all those who desired to obtain admission. The room was packed, and it was matter for regret that the large room had not been occupied. The chair was taken by Mr. Lewis Waterman (treasurer of the Bristol Branch), and there were also present the Revs. J. Park, E. Baker, E. Jacob, and Mr. Grundy (district agent to the society), and many of the leading Dissenters of the town. Mr. Browne's subject here was the "Church a Failure." His address is reported almost *verbatim* in the *Journal*. At the close speeches were made by the Rev. E. Baker, the Rev. E. Jacob, the Rev. J. Park and Mr. Hurd, and Mr. Grundy.

CHELTENHAM.—On Wednesday, at Cheltenham, there was a very good attendance, which appreciated Mr. Browne's lecture, and evinced their interest by loud acclamations. The chair was taken by Alderman Charles Wilson, who was supported by the Rev. W. M. Lennox, the Rev. J. C. Hirst, the Rev. Mr. Beavan, F. Monro, Esq., and other friends.

FROME —On Thursday, at Frome, where the attendance was (as usual) not large. The lecture, which was on "Suggestions for Disestablishment and Disendowment," was listened to with marked attention, and a desire expressed at the close that Mr. Browne would soon pay another visit to Frome. The Rev. George Duncan presided, and was supported by the Rev. J. Milne, F. W. Clarke, and J. H. Best.

YEOVIL —The Rev. James Browne lectured at Yeovil on Feb. 28. His subject was "The Benefits resulting from Disestablishment and Disendowment." The chair was taken by the Rev. J. T. Horne. A resolution, moved by Mr. C. Clinker, and seconded by Richard Southcombe, Esq., of Stoke, was passed, thanking the lecturer for the able, temperate, and lucid manner in which he handled his subject.

THURLBY, BOURNE.—The Rev. J. H. Lummis lectured here on Monday evening last to a full and attentive audience. His subject was "The Breakdown of the Establishment." Mr. Watson presided.

BARKSTONE.—A large meeting of agricultural labourers was addressed by Mr. Lummis on Tuesday evening. The president of the branch presided. Three ringing cheers were given at the conclusion of Mr. Lummis's address—an endorsement of his views.

BARROW-IN-FURNESS.—The best meeting ever held at Barrow came off on Monday, Feb. 24, in the Town Hall. Mr. W. Irving presided, and was supported by many local friends. The Rev. D. S. Prosser, of Crewe, first spoke, and his clearly-spoken sentences, manly sentiment, and eloquent peroration produced long and repeated applause. Then the Rev. Thomas Green, M.A, of Ashton-under-Lyne, followed with some sound reasonings, enlivened with racy hits and witty sallies, which provoked frequent laughter and cheers Then some able speeches from the Revs. T. S. Bateman, J. Hughes, M. Braithwaite, and E. Storr, were made in support of resolutions in favour of disestablishment, which were carried unanimously, and after the usual compliment to the chairman, the meeting separated.

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AT the ANNUAL MEETING of the DEPUTIES of PROTESTANT DISSENTERS of the Three Denominations—Presbyterian, Independent, and Baptists—appointed to protect their civil rights, held the 26th day of February, at the Memorial Hall, Farringdon-street, HENRY RICHARD, Esq., M.P., in the chair, the following Resolutions were, amongst others, unanimously passed:—

Moved by H. R. ELLINGTON, Esq.; seconded by ROBERT FORSAITH, Esq.:

That the deputies in view of the resolution and Bill on the subject of University Education in Ireland, of which Mr. Butt, M.P., has given notice, think it right to declare that they will strenuously resist any measure having for its object the creation or endowment by the State of a Roman Catholic or any other University in Ireland of a denominational character, or which may propose to devote national money towards the support of religion or denominational education. The deputies have gladly assisted to secure religious equality in Ireland by the removal of religious disabilities and by the disestablishment of the Protestant Church, and they deem it to be of the utmost importance to prevent the adoption of a retrograde policy in Ireland in regard either to religion or to education. That accordingly the committee this day to be appointed be instructed carefully to consider any proposals on the subject which may be made, with power to take such steps in reference thereto which they may think necessary.

Moved by J. CARVELL WILLIAMS, Esq.; seconded by JOHN GLOVER, Esq.

That the deputies regard the introduction during the present session of six different Bills bearing on the Burial Laws as conclusive proof that it is widely felt that the grievance under which Nonconformists suffer must be settled without further delay. The fact that the opponents of Mr. Balfour's Bill avoided a division on the second reading of the Bill, is also clear evidence of the weakness of the party, and their objection to accept any compromise cannot but be viewed with satisfaction, inasmuch as there is no possible complete settlement which can be arrived at except on the basis of Mr. Osborne Morgan's Bill.

The following Gentlemen were appointed the Committee of Deputies for the ensuing year, viz.:—

Baynes, W. W., Esq.	Higgs, William, Esq.
Bolton, W. T., Esq.	Holborn, William, Esq
Clapham, John, Esq.	Morley, Samuel, Esq., M.P.
Clarke, Joseph, Esq.	Rains, John, Esq.
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Edwards, William, Esq.	Shepheard, Charles, Esq.
Ellington, H. R., Esq.	Sinclair, Robert, Esq.
Forsaith, Robert, Esq.	Spicer, Evan, Esq.
Glover, John, Esq	Watson, Samuel, Esq.
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The Nonconformist.

WEDNESDAY, MARCH 5, 1879.

THE WEEK.

THE news from South Africa comes down to February 11, and is on the whole reassuring. The Zulus, who are represented as cowed by the great slaughter they have suffered, seem to have let slip the opportunity of invading Natal—the Tugela and other rivers being impassable in consequence of the floods. The colonists have greatly lost the fear of any attack or of a rising of the natives in Natal. Both Colonel Glyn and Colonel Wood hold their positions firmly, and although Colonel Pearson is some fifty miles from the frontier, and about the same distance from Cetewayo's chief kraal, he is so strongly entrenched at Ekowe as to be able to repel any attacks. The 4th Regiment had arrived at Pietermaritzburg, and had been pushed on to Helpmakaar; the 88th had come up from the Cape to Durban; volunteers were arriving from the English colonies; 500 horsemen were reported to have offered their services from the Orange Free State; and the British regiment ordered from Ceylon was expected to arrive at Port Natal in the middle of this week. All the reinforcements for South Africa have now left our shores, many of the transports have passed Madeira, and several have reached St. Vincent.

We have commented elsewhere upon the long and confused despatch in which Lord Chelmsford describes the disaster at Isandula. His conduct is openly condemned, and his competence questioned, by more than one Ministerial organ. The *Pall Mall Gazette* comes to the conclusion that his lordship cannot continue to hold his position as Commander-in-Chief on the frontier without peril to British interests, and the *Standard* expresses a hope that the Government will not be influenced by consideration for persons if they are of opinion that some accession of military wisdom and brain power is desirable in South Africa. The difficulty of forming an impartial conclusion on the military catastrophe is far greater than in estimating the policy carried out by Sir Bartle Frere. It seems possible that the general will be made a scapegoat, while the diplomatist, who may after all have acted under home inspiration, will be allowed to carry out his views unchecked. From the further accounts brought by the Warwick Castle, which arrived at Plymouth early this morning, we gather that Mr. Witt, a Swedish missionary, who witnessed the fighting at Isandula and Rorke's Drift, and escaped on horseback, is one of the passengers, and has been requested to attend the Colonial Office to furnish such information as he possesses. The number who fell at Isandula is now estimated at 900 men in all.

The severe illness of Shere Ali, as to which we have lately had reports, has ended in his death, and we suppose that his son will quietly succeed to the vacant throne. Yakoob Khan himself forwarded the news to Jellalabad, with the significant message that he sent it "out of friendship," his father being "an old friend of the British Government." In fact, some days previously Lord Lytton had received overtures from Yakoob Khan for the renewal of friendly relations. Meanwhile the arrangements are complete for an advance of the several columns upon Cabul on the return of warm weather, in case the negotiations should fail to bring about a definite result. Though the late Ameer seems to have clung to the hope of Russian assistance with desperate tenacity, there is no clear evidence that his son shares his views.

While Lord Dufferin is proceeding leisurely to his difficult post as ambassador at St. Petersburg, and Sir Henry Layard, who comes home on sick leave, with the present intention of returning, has found his way from Constantinople to Vienna, the Bulgarian Assembly makes no haste to complete the discussion of its new organic laws. The thoughts of the deputies at Tirnova are fixed rather upon the Balkan frontier question than upon the constitution to be elaborated. They have appointed a committee of twenty to consider the subject, who will report to the Assembly. Meanwhile, at an informal meeting of deputies a resolution has been carried in favour of sending a special deputation to the European Courts to plead for the union of Bulgaria and Eastern Roumelia. The Russian Government have also issued a circular calling the attention of the Powers to various questions still pending in connection with the Berlin Treaty, and urging an early settlement of them. These questions relate chiefly to the military occupation of the Balkans by the Turks after the Russian evacuation and to the administration of Eastern Roumelia. There seems to be some hope that in response to this despatch, and looking at the gravity of the crisis that impends, a supplementary conference of the ambassadors of the Powers will be held in some European capital, and it is said that our Government are not disinclined to entertain the proposal. This would indeed be good news. Not only was the separation of these principalities—which was the handiwork of the British Cabinet—a grave blunder, but it can hardly be maintained without an insurrection. To garrison the Balkan frontier with Turkish troops would be an insult and a costly act of imbecility. We may gather what impends, should the fiat of the Berlin Congress be carried out, from the news that the Christian population are already fleeing in thousands from the territory which is being evacuated by the Russian troops. It is clear that in a few weeks the Eastern Question will again absorb the attention of Europe.

The Russian Government have enough of domestic trouble to occupy them. In the first place, they have failed to receive any encouragement in the capitals of Europe for the issue of a new and much-needed loan, and the Finance Minister is reported to have informed his Imperial master that this is owing to the general distrust of Russian policy. In the second place, great anxiety still obtains relative to the plague; and in consequence of the prohibition of the German and Austrian Governments there is a great accumulation of the staple products of Russia—such as linen, leather, and furs—on the frontier, which paralyses commercial transactions. Next the recent assassination of Prince Krapotkin, the Governor of Kharkoff, throws a lurid light on the influence and vindictiveness of the secret societies that overspread Russia. In a printed proclamation, widely though secretly circulated, the Russian Revolutionary Socialist party state that the deed was done by their orders, the deceased being "one of its deadliest enemies—one of the most inhuman gaolers of its condemned and imprisoned brethren." "This," it is said "is our answer to the threats, the persecutions, and the oppression of the Government." The internal condition of Russia must be bad indeed which allows of such acts being committed with impunity, and the Czar is believed to be greatly concerned at these evidences of social anarchy and terrorism.

A very disagreeable incident has led to the retirement of one member of the new French Cabinet, if it has not endangered his colleagues. The Minister of the Interior recently prosecuted the *Lanterne* for serious charges against the Paris police, and though a verdict was obtained against that Radical paper, the public were much shocked at the revelations then made of the high-handed acts of these functionaries, which were worthy of the *régime* of M. Fourtou, and at the subsequent dismissal of some of the police witnesses. His conduct in suspending the subsequent inquiry into these malpractices was brought before the Chamber of Deputies on Monday by M. Clémenceau, who aspires to occupy the position lately filled by M. Gambetta. M. de Marcère offered a very inadequate defence of his conduct in the matter, and announced that if the Chamber thought proper to censure him, he should stand alone. By a large majority the order of the day pure and simple, which M. Clémenceau adopted as answering his purpose, was carried, and M. de Marcère at once resigned.

Mr. Trevelyan's annual motion in favour of extending household suffrage to the counties, coupled with such a measure of redistribution of seats as will secure a more complete representation of the whole electoral body, came on last night, and gave rise to a long debate. It was met by an amendment on the part of Lord Claud Hamilton to the effect "that it is inexpedient to reopen the question of Parliamentary reform at the present time." The most noteworthy speeches on the occasion were delivered by Mr. Courtney, who earnestly contended for the representation of minorities, and by Mr. Lowe, who opposed the motion *à l'outrance*, on the familiar plea that a further reduction of the franchise would be dangerous as leading in the direction of an unchecked democracy, and accused the Government of keeping the question in reserve for their own uses. The manufacture of "faggot votes" in Midlothian was a foremost topic during the debate, and it was stated by Sir Charles Dilke that the same practice was carried on to a large extent in the southern counties. The Chancellor of the Exchequer, in supporting the amendment, said that though the Government did not set their faces against any further amendment of our representative system, they were distinctly of opinion that it was not desirable to reopen the question now; while Lord Hartington, in a speech somewhat wanting in force, also condemned the attitude of Her Majesty's Ministers. The motion was rejected by 291 to 226 votes—the Liberals and Home Rulers, who on this occasion went into the same lobby, polling considerably fewer votes than last year. Ultimately the amendment was carried, the words "at the present time" being omitted at the suggestion of Mr. Lowe, and with the acquiescence of Sir S. Northcote, who did not think they were worth dividing about.

An attempt of the Solicitor-General for Scotland to wrest the seat for the Haddington Burghs from the Liberals failed last week, though he was well supported by the Established clergy, and made almost superhuman personal efforts. Though the majority that recently returned Lord William Hay was somewhat diminished, Sir David Wedderburn was carried in by a majority of 198 votes, and our Scotch correspondent vouches for it that the new member is able and enlightened, and "may be trusted to vote for disestablishment in all weathers." That question does not sleep. It will be seen that the committee of the United Presbyterian Church has adopted a series of admirable and decided resolutions bearing upon the next general election, and that Sir A. Gordon has introduced into the House of Commons a bill which is a kind of supplement of the Patronage Act, and is described as a measure "to confer the blessing of spiritual independence on the Established Church, and to open side-doors all over the country for the re-entry into the fold of any Free Church minister and his flock who may be tired of the pastures outside." This renewed attempt at comprehension is derided in scathing terms by the *Scotsman*—a paper by no means hostile to the Scotch Establishment—which agrees with our correspondent that the proposed bribe would be entirely ineffectual except in a few isolated cases, and will only tend to inflame "sectarian bitterness." As to the Free Church, which is the special object of Sir Alexander Gordon's attentions, all its loyal members, says our correspondent, who speaks from full knowledge, "are satisfied that re-establishment in present circumstances would be out of the question on any terms."

The Lord Chancellor's bill for an amendment of the bankruptcy laws was read a second time on Monday. It is likely to evoke considerable criticism and opposition, especially in the House of Commons, although the bill undoubtedly possesses a large number of supporters in the mercantile community. Lords Hatherley and Selborne took occasion to point out certain amendments that seem to be required in order to render the proposed bill easy and efficient in

working. Their objections to the power given to a man to declare himself bankrupt, and to his being able to obtain his discharge without paying any dividend, were met by the Lord Chancellor, although differences of opinion will doubtless obtain in commercial circles as to the wisdom of the changes proposed. Not a few are already tired of the excess of officialism that prevails in bankruptcy proceedings, and they regard with dismay any project for extending that officialism as seems to be contemplated by this bill. At the same time, it is evident that creditors have themselves largely to blame for existing evils; first, in recklessly giving credit, and then in shrinking from all trouble and responsibility in the winding up of their debtors' estates. This view was strongly urged by Mr. Morley, M.P., who has had great experience on the subject, at Monday's meeting of the Law Amendment Society. As the hon. member expressed a strong conviction that the Government, apart from any predilections, desire to pass a measure acceptable to the mercantile community in general, it may be hoped that the question will be satisfactorily settled this session.

The country must make up its mind to a deficiency of some five millions in the national finances, according to the preliminary statement made on Thursday last by the Chancellor of the Exchequer. A year ago, he issued Exchequer Bonds for two and three-quarter millions, which he has now obtained leave to renew. Last August, similar bonds were issued for two millions; and now there is to be a third series for a million and a-half, only part of which, it is hoped, will be needed. All this arises from the unpleasant facts, to which we have several times referred during the last two months, that the anticipated revenue of the financial year now drawing to a close will not be realised by about a million sterling, and that a like sum, at least, represents the excess of expenditure. To these amounts have to be added more than four millions of debt left over from the last Budget; and allowing for certain deductions for matters of account coming within the year, it is evident that the total deficiency will be from five to five and a half millions. How this is to be provided for does not yet appear. All attempts to draw from the Chancellor of the Exchequer some hints as to the forthcoming Budget were unsuccessful. But he tried to take an optimist view of the situation, and went so far as to say that no alarm need be felt about the 21,661,000*l.* of unfunded and floating debt. In other words, although we have for some time been deferring the evil day of payment, and have been borrowing in order to meet present claims, and although we have yet to face unknown expenses for the Afghan and Zulu wars, yet there is no ground for apprehension. Probably the country at large will take a different view of the case.

The letter addressed to the Lord Provost of Glasgow by Mr. John Burns, of the Cunard Company, relative to the existing distress and to prospective difficulties, deserves careful consideration as coming from one eminently qualified by his position and experience to pronounce an opinion. That the immediate distress will be overcome, thanks to the generous assistance of the public, there is no doubt; but a further and graver question presses, about which Mr. Burns feels constrained to write. He begins his letter by narrating an incident which came under his notice last week when inspecting the work now being done on board the Gallia. Mr. Burns says:—"That vessel is being supplied with parquetry, made in Belgium, for the cabin floor on the main deck. It is being laid by Belgian workmen, who on Saturday were faithfully and diligently doing their work, when at one o'clock, the hour at which our home workmen leave the ship, these Belgians specially asked that they might be allowed to continue at their work until dark. I inquired if these men were paid overtime, but was unhesitatingly told that they were not, but only received reasonable wages for their labour, and that their sole object in spontaneously desiring to be allowed to work beyond the usual early hour ruling on the Clyde was to get the job finished without delay." This is only one instance out of many, as showing what is taking place. In the same ship, the entire panelling of the cabin has been executed by Japanese carpenters; and Mr. Burns adds that the ironwork of his own office was made in Belgium. All this, and much more like it, is the result of work being done as well, and much more cheaply, by foreigners. Consumers are certain to purchase goods or to order work where the most and best can be obtained for money; and our home artisans cannot afford to disregard the fact.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

The debate on Mr. Monk's Burial Bill, introduced on Wednesday, did not offer any new points in the way of argument. But it proved a very remarkable and important episode in the campaign which is so nearly approaching a triumphant conclusion. Mr. Monk suddenly, and apparently somewhat to his surprise, found himself lifted into a bad eminence as a legislator on this vexed question. The only people who liked his bill were the Conservatives, and that was a sort of approval which a Liberal member cannot, more particularly on the eve of a general election, regard with satisfaction. Mr. Monk was plaintively apologetic in his tone on moving the second reading, clinging on to the skirts of the late Mr. Gilpin, and by other devices endeavouring to throw the responsibility of his foolish action on other shoulders. Of course the best thing he could have done would have been to come down to the House, acknowledge his error, and ask leave to withdraw his bill. He stopped short of this; but before the debate was over, he was convinced of his blunder, and, at the last moment, offered to withdraw. But of course the Conservatives would not permit this; and so the division took place, the Conservatives voting almost to a man for the bill, and the Liberals uniting once more in the opposition lobby. The result of this debate and division is regarded as so satisfactory that Mr. Osborne Morgan is well content to let the question lie where maladroit Mr. Monk has dragged it, and according to present intention he will not move his resolutions this session.

The Irish members on Thursday night treated the House to the entertainment of a discussion on breach of privilege. It might be that, if the taste of the House had been consulted, it would gladly have foregone the luxury. As it was hon. members were forced to listen to Mr. Mitchell Henry as he set forth in ludicrously solemn form his plaint against the *Times*. Apart from the vexatious waste of time, and the impatience one naturally feels at this affectation of sensitiveness to comment on the part of the most aggressive and bludgeon-bearing section of the House, these revivals of the question of privilege in the House of Commons cannot fail to give satisfaction to all who have at heart the dignity of Parliament. It is a trite illustration to recall the use to which the ancient Greeks, in the interests of temperance, put the helots. But it recurs to memory when we find the Irish members, as their manner is, bringing up questions of privilege in the House of Commons. If any circumstances would make such a procedure more ridiculous, it is those with which Irish members are enabled to surround it. The whole relations of the Press and Parliament were conceived in an age when to write was wicked; to publish, penal. We have happily changed all that, but there still exist on the Orders of the House of Commons resolutions against the Press made two hundred years ago. Nothing will more surely lead to the removal of this anachronism than, from time to time, to bring its existence to light. We have been much indebted to Irish members in times past for performing this service at the expense of their own reputation. On Thursday Mr. Mitchell Henry established a fresh claim upon the consideration of Parliament and the Press.

The advance which has been made towards a more sensible state of affairs was indicated on Thursday by the attitude of the House. There is not a single member, even on the Conservative benches, who does not regard with impatience the notion of bringing up to the bar of the House the publishers of newspapers which have too freely discussed Parliamentary affairs. But as long as the rule remains written on the Orders of the House it must be respected, and to the leaders of the House and its more responsible members there falls on these occasions the difficult duty of expressing profound respect for an antique and effete regulation, while at the same time they make as quick an end as possible of the complaint and the complainant. Within the life of this present Parliament questions of privilege have been treated with infinitely more solicitude than was the case on Thursday. The feeling on the part of members was that the least said would be the soonest mended, and that though etiquette demanded that the leader of the House should make some remark, and that the leader of the Opposition should echo them, it was eminently desirable that no one else should speak. Sir Stafford Northcote having delivered himself of the customary commonplaces about the necessity of preserving the privilege of Parliament, even presumed to jest on the matter. This he did with a neatness which was as charming as it was unexpected. Mr. Mitchell Henry, in his blundering way, and seeing no further than the end of his nose, had gravely affirmed the principle that "obstruction is a distinct Parliamentary offence." This point had been marked by hilarious cheering from all parts of the House; and Sir Stafford Northcote, when he rose, improved on the jest, and expressed his high satisfaction at the acknowledgment made by a member of the Home Rule party, and drew consolation for the future from the expectation that, this principle formally accepted, it might be taken as a guide of conduct. Thus as far as Mr. Mitchell Henry was concerned he had the laugh and the tables turned upon him. But the more important consideration is that here is another nail driven into the coffin wherein is enclosed the mummy of the obsolete "privilege of Parliament," which forbade the Press the liberty of independent criticism.

After this episode was disposed of, the House got to serious business, and very serious it proved. It fell to the lot of the unfortunate Chancellor of the Exchequer to move for a vote of credit of a million and a half on account of the Zulu war, and also to make a proposition for renewing the Exchequer Bonds to the tune of two millions and three-quarters. It will be remembered that when he brought in his Budget last year, Sir Stafford Northcote, by a trick of financial legerdemain, passed over to the coming year a debt incurred by our spirited foreign policy. In reply to reproaches from sounder, not to say more honest, financiers, he said some pretty words about the possibility of paying off the greater portion of the bonds before the close of the year. Of course, these payments have proved illusory, and Jingo will have the satisfaction of knowing that the country starts on the new financial year with a burden of debt of six millions sterling, in which is included probably only the moiety of the cost of the war in Zululand. If Jingo had to pay the taxes himself this would not be a matter for poignant regret. Unhappily, we are all in the hands of the tax collector, who will press heavily on us in the coming year.

The Chancellor of the Exchequer got his money without a division, though not without protest. The protest, of course, came from below the gangway, the leaders of the Opposition being solely represented by Mr. Childers, who has an unfortunate way of burying any idea he may have beneath a gloomy mausoleum of words. It was an Irish member, Mr. A. M. Sullivan, who lifted up his voice against this latest of our little wars. In a speech of a high order of eloquence, delivered in a studiously quiet tone, Mr. Sullivan protested against the business from beginning to end. It requires a bold man to get up in the British House of Commons at a time when the country is still smarting under military defeat and declare that the victors were right and we were wrong. The worst of it is that no one listening to Mr. Sullivan, and even steeling his senses against the charm of his eloquence, could deny that he made out a very strong case. He asked the House to consider what would have been said in England supposing it had been Russia who, in her aggressive march through Central Asia, had been met and resisted by a Koord Cetewayo. And he brought the illustration even nearer home when he declared that the Zulu King, threatened with invasion on his own soil, had done nothing more than Queen Elizabeth did when she summoned her people around her to resist the threatened invasion by the Spanish Armada.

On Friday Mr. Fawcett brought up the question of India, and drew a lamentable picture of the financial condition of the country. Very few remained to listen to the debate, though the benches began to crowd when, on the eve of the division, Mr. Bright rose, and in unfamiliar voice addressed the House in support of the resolution for the select committee which Mr. Fawcett had moved. Perhaps it was only a temporary cold, but none who heard the broken voice in which Mr. Bright pleaded for India could fail to remember the bell-like tones in which, in former years, he pleaded the same cause.

To-night the House has been occupied with the consideration of the Army Estimates. The statement of Col. Stanley was rather a melancholy one. He admitted that he had originally formed the estimates on quite other bases. But a spirited foreign policy was against him, and instead of showing a decreased estimate he has to ask for an additional million sterling.

The telephone is rapidly coming into general use in America, and the Bell Telephone Company are manufacturing the instruments at the rate of 1,500 a month. Already 17,000 instruments have been sent out, and 15,000 are actually rented.

A new planet of the twelfth magnitude was discovered by M. Coggia at Marseilles on March 1 in R.A. 11 hours 29 minutes; dec. 5 degrees 2 minutes north. Daily motion 60 seconds and 6 minutes north.

MR. HUBBARD AND MR. ADAM ON DISESTABLISHMENT.

A correspondence has been published between Mr. Adam, M.P., and Mr. Hubbard, M.P. The Liberal whipper-in, who was not present when Mr. Hubbard spoke, quotes the following report of what the hon. member for the City said on Wednesday :—

A still more ominous declaration made by the right hon. gentleman was that the Burials Bill was to be followed immediately by the disestablishment of the Church of Scotland and then by the disestablishment of the Church of England. Such was actually the programme of the Liberal party as gathered from the lips of the Liberal whip.

Mr. Adam denies that he ever made any such statement, or anything that could bear such an interpretation. On the contrary, he had always deprecated any attempt by the Liberal party to force on the question of disestablishment in Scotland, and he had accused the Conservative party of having unduly forced it by their unwise legislation and action. As to disestablishment in England he held, and had said, that he did not consider it to be within the pale of practical politics at present. Mr. Hubbard, in reply, admits that he has no evidence to support the allegation; but he holds "that the Liberal party, if they adopt the disestablishment of the churchyards in England as a rallying point, incur the responsibility of building up arguments for disestablishment in Scotland and England which many of their more eminent members distinctly repudiate—at present."

SCOTCH DISESTABLISHMENT.—ELECTORAL POLICY.

The following resolutions have been adopted by the United Presbyterian Synod's Committee on Disestablishment :—

I.—That the coming Parliamentary elections will bring with them momentous opportunities and duties to all citizens, and not least to those whom they call to exercise the franchise so as to advance the cause of disestablishment, which is in full harmony with all other patriotic interests. The State Church is an open violation of public equity, a serious injustice to all Free Churches, a bulwark of political abuse, and a hindrance to the highest progress. A willing statesmanship could and should have terminated long before this time the connection of Church and State in Scotland; and it is unwise and profitless for the advocates of this just and needful legislation, to wait indefinitely for the signal of party action which necessity alone can compel.

II.—That they regard it as important that as the general election approaches nearer, and party requirements become more exacting, the friends of disestablishment should firmly assert its claims. The issues before the country fall to be judged of by electors in their wisdom. United Presbyterians and Scottish Dissenters generally, who have not hitherto been found elsewhere than in the van of the conflicts of religious freedom, are called upon to uphold their principles and best traditions. Anxious to contribute to united political action, they have time after time suffered local and general demands of religious equality to give place to appeals of party. There is reason to think that this conciliatory policy has been misconceived as facility, and has resulted in giving influence to a small section who are unwilling to advance. The time appears to have come when the friends of disestablishment throughout the kingdom, and in all the non-established churches, who are not the less supporters of all enlightened national policy, should act with decision and independence.

III.—That at present severe pressure is being applied to them to secure a unity which shall, if possible, exclude disestablishment from discussion or mention, and enable candidates and representatives to go untested on this point. A tendency is shown in some speeches and addresses of Liberal candidates and representatives to pass it over in silence, or with slight allusion, or to defer it to a season which is conveniently assumed to be of the distant future. On the other hand, the party of the kirk presses its maintenance everywhere as a test question, and Tory candidates and members of Parliament on the Government side invariably take their stand as emphatic opponents of disestablishment.

IV.—That, as members chosen at next election to sit in Parliament, and it may be to sit for years, must go to legislate not only on foreign, but on home questions, including disestablishment, which is not exceeded in importance or ripeness by any other, constituents cannot reasonably be forbidden to seek, as they ought, a guarantee of sound principles on such a question of vital domestic policy, as among the essential qualifications of their representatives; more especially, that all other desirable qualifications may as easily be found in candidates favourable, as in those adverse, to disestablishment. And silence regarding disestablishment on the part of candidates or sitting members cannot be esteemed satisfactory treatment either of the question or of the great bodies of constituents so deeply interested in its claims. Any evasion of it by Liberals, whether electors or those seeking their votes, is an excess of precaution which must defeat itself, being suitable neither to the avowed position of the Liberal leaders, who ought to know the voice of the country, nor to the strength and advancement of the cause.

V.—That, in urging the question of disestablishment, it is not implied that any other, which emergency may bring to the front, should not have its due place; but it is held that due regard to any other question does not require or justify, as some wrongly suppose, and as interested parties sedulously seek to secure, the practical neglect of disestablishment.

VI.—That they recommend that there should, on no account, be any cessation of discussion of the question, and that its suppression should not be consented to by its friends in any circumstances; that it should be clearly ascertained of all candidates and members of Parliament where they stand on this question; and that the influence to which the friends of disestablishment are on every ground entitled to electoral counsels, whether local or general, should be claimed and exercised.

In name, and by authority of committee,

GEORGE C. HUTTON, Convener.

United Presbyterian Library, 5, Queen-street, Edinburgh, Feb. 18, 1879.

THE REUNION OF PRESBYTERIAN CHURCHES IN SCOTLAND.

A bill has been printed bearing the names of Sir Alexander Gordon and Mr. Mackintosh, which proposes "to make further provisions in regard to the Church of Scotland; to facilitate the reunion therewith of other Presbyterian churches in Scotland; and for other purposes relating thereto." Its provisions can hardly be better described, and its real drift indicated, than by the following quotations from an article in the *Scotsman* of Monday :—"The new bill of Sir Alexander Gordon is apparently an endeavour to do what the Patronage Abolition Act left undone. It proposes to increase the external resemblance between the Establishment and the Free Church by several new points in addition to that of the popular election of ministers. The mere fact of such a measure being set on foot disposes of one consideration which has been made to bulk somewhat largely in the controversy by certain advocates of the Establishment. It was contended by them that the Patronage Abolition Act had given all that the Free Church, by its own history and principles, was entitled to ask. Sir Alexander Gordon's bill offers three or four things more, and thus involves an acknowledgment that everything had not been conceded in the first measure, as had been thoughtlessly or disingenuously maintained.

"This bill has evidently been constructed with an eye to the faults found with the Anti-Patronage Act by certain leading Free Church ministers among the 'Congregationalists.' Prominent among their criticisms was the complaint that the principles subversive of 'Spiritual Independence' laid down in the Stewarton case of 'pre-Disruption' fame had been left untouched in the Patronage Abolition Act. The effect of the Stewarton doctrine was to subject the formation even of *quoad sacra* parishes and the constitution of church courts to the civil power, and the 'Constitutionalists' held that no Church could be 'free' that had not the power to organise its work territorially as it chose, and admit into its judicatories or exclude from them whomsoever it thought fit. This extensive power it is proposed, by Sir Alexander Gordon's bill, now to confer upon the Established Church. By Section 6 of the measure, 'it is hereby declared that the General Assembly of the Church of Scotland has the sole and final power to decide what persons shall be admitted into and be entitled to sit as members of its courts of judicatories.' Passing over in the meantime any futile device that may possibly be contained in the use of the word 'declared' instead of 'enacted,' it will be observed that this gives very great powers to the General Assembly. There are no bounds to its control of its own and the Church's constitution. It may expel all the burgh elders who represent the ratepayers at large, or it may admit any number of Dissenting ministers and elders who conform, whether they have parishes or not. Indeed, it may, to all appearance, admit lay assessors in addition to official members. There can be no doubt about the complete overturning of the one-half of the Stewarton decision effected in the clause thus proposed. Then, further, the erection of *quoad sacra* parishes, at present vested in the Court of Teinds, is proposed to be made over to the General Assembly, so as to neutralise the remaining half of the Stewarton principle. As a set-off to this rehabilitation of the Spiritual Courts, and possibly with the view of perfecting their pure spirituality, Presbyteries are relieved of their secular functions as custodians of church buildings, manses, and glebes, the care of which is handed over to the sheriff of the county. Then certain amendments are proposed to be made in the Act, conferring popular election of ministers, with the view, evidently, of preventing certain intrusions of the civil power, even through this well-stopped orifice, which were revealed as not inconceivable in judicial comments and findings on the New Deer and other cases. The *jus devolutum* of the Presbytery, which threatened to be troublesome, and the statutory necessity of electing ministers by a congregational committee, are to be abolished, and the entire and absolute control of the congregational right of election is to be vested in the General Assembly. In addition to this, presbyteries and the General Assembly may appoint any Presbyterian Dissenting minister in a parish, who is willing to secede from his own Church, colleague and successor to the parish minister, with his consent, and such consent of the people as the Church Courts think fit to allow. Altogether, the accession of irresponsible authority proposed to be conferred on the Supreme and other Courts of the Church is undeniably very considerable.

"Our contemporary, after referring to some of the concessions which the bill makes to Free Churchmen, remarks that it does not so much as touch the fundamental and all-embracing demand of that Church. The 'Disruption' history, from the Free Church point of view, is not a mere record of certain isolated injuries sustained by the Church in the Auchterarder, Strathbogie, Lethendy, Culsalmond, Stewarton, and other cases, and which ceased with those cases. To the Free Churchman, the judgments in those cases, coupled with the rejection of the Claim of Right by the Legislature, involve a comprehensive declaration on the part of the State that the ecclesiastical is not co-ordinate with the civil power, but may be of right subjected to coercion by the latter within its own spiritual sphere; and until this definition of the term of Church and State connection is statutorily cancelled with as much breadth as marked its promulgation, the Free Church demand cannot be satisfied, to say nothing of its further claim to be reponed as the sole society entitled to be dealt with as the Church of Scotland. The question is not as to the reasonableness or absurdity of these claims, but as to the fact of them and their full scope and significance; and in this light, concessions of immunity from interference on points of detail, such as electing ministers, erecting parishes, constituting judicatories, &c., go but a very little way so long as the general claim of ultimate civil supremacy is held in reserve. On this footing the attempt to satisfy the Free Church claim by the Anti-Patronage Act was like offering to clear off a debt of 999*l.* 19*s.* 9*d.* by handing over the odd 9*d.* Sir Alexander Gordon's bill seeks to go a little further, and makes a tender of the 19*s.*, but as long as the main sum stands in the books, no effort has practically been made to wipe off the debt. But while no thoroughly informed and earnest Free Churchman is likely to be taken in by this measure, it must be admitted that it is ingeniously enough constructed and baited to catch the unwary or those who are not unwilling to be caught. In that respect, however, it may operate with a still more exasperating effect on the Dissenting churches than did even the Anti-Patronage Act, as being a still more undisguised endeavour to entrap converts by offering the semblance for the substance of what they ought to ask as the price of their accession. On the other hand, practical politicians can scarcely fail to see without apprehension the great addition sought to be made to clerical power by this measure. The tyranny of majorities has here a prospect of protection that can scarcely fail, through the power of evil example and otherwise, to prove injurious to the public well-being. If the State confides the use of property and authority to any body within its reach, it is against every maxim of sound policy that it should diminish instead of increasing its facilities for calling such body to account for abuses with which it may be chargeable.

THE "REFORMED EPISCOPAL CHURCH."

The Archbishop of Canterbury has addressed the following letter to the Rev. H. Berens, of Sidcup :—"Lambeth Palace, Feb. 19. My dear Mr. Berens,—You ask me to make some statements which you can use respecting the position of the gentleman calling himself bishop, who is advertised to preach in your parish this week. I cannot do better than repeat to you what I have already, as long ago as May last, authorised my chaplains to state with reference to similar announcements in other parishes—viz., that I am of opinion that the leaders of what is called the Reformed Episcopal Church are bound to abstain from language which is likely to mislead, and ought to make public a statement that the body to which they belong is a Dissenting body, unconnected with the Church of England. I may add that they are equally disowned by the Protestant Episcopal Church of America.—I remain, yours very truly, A. C. CANTUAR."

In reply to the above, Mr. Chas. E. Shea, churchwarden of St. John's, Sidcup, has addressed a long letter to the Archbishop. Some of his grace's expressions the writer regards as calculated to mislead. He asserts that Bishop Gregg is "in direct historical succession from the Fathers of the Early Christian Church," and enters upon a statement of facts to prove his position. Mr. Shea says it is not the fact that Bishop Cummins was at the time he consecrated Bishop Cheney under any valid or legal prohibition. He was not formally deposed by the American Church till ten months afterwards. Meanwhile Bishop Cummins had organised his Reformed Church, and created other bishops (Nicholson, Cridge, and Fallows). At the fifth General Council of the Reformed Episcopal Church, held in Philadelphia in May, 1877, Dr. Gregg was elected a bishop, and, on the 20th June, 1877, he was duly and canonically consecrated by the said Bishops Nicholson, Cridge, and Fallows, who were assisted by five Presbyters, all of them admitted to both "deacons'" and "priests'" orders in the Protestant Episcopal Church of America. Mr. Shea contends that as the Archbishop's Church is to Rome—which regards the Anglican prelates as "at best but most respectable laymen"—so is the Reformed Episcopal Church to the Church of England, and that if Bishop Gregg is no bishop, neither is the Archbishop Tait. In reply to another remark in the primate's letter, his correspondent denies that the Reformed Episcopal Church has sought to practise deception, and says it is not to be scared back under the sacerdotal yoke by calling its members "Dissenters." They are "dis-

senters only to the Romanising influences and sacerdotalism now destroying in the Church of England the half-accomplished work of the Reformation." That Church traces its succession through the Anglican Church, but claims no connection with it, just as the Anglican Church claims its succession through the Romish, although not, he presumes, claiming any connection with that Church. In conclusion Mr. Shea calls attention to the causes which in the parish of St. John's, Sidcup, led to the secession, in a body, to the Reformed Episcopal Church of the considerable majority of a Church of England congregation:—

Your grace knows these circumstances full well. They have been drawn again and again to your attention by a patient and long-suffering congregation. Eight months of waiting have brought to us neither suggestion nor the expression of a word of sympathy from your grace, although I venture to say that rarely have circumstances cried out more loudly for episcopal interference.

The man primarily responsible for the present condition of affairs is, of course, the vicar, Mr. R. H. McLaughlin-Berens. I hope that he is satisfied with the blow which he has dealt his Church. Next, I must blame also the Bishop of Worcester, who, holding the patronage as bishop and trustee, bartered it away, without inquiry as to the needs or wishes of the congregation, to a local family, who desired to obtain the advowson directly with a view to a family presentation. Lastly, I say it with regret, a no small portion of the responsibility must be accorded to your grace, but for whose apparent indifference, and want of sympathy with a parish oppressed by the evils of sacerdotalism and Romanising doctrine, so great distress might not have been produced.

In conclusion, my lord archbishop, be it not considered that any feeling of regret now remains with reference to the course pursued by the vicar, or yourself. Any such sentiment has been entirely destroyed by our keen feeling of satisfaction with the results which have followed from that course.

On Friday last, with a congregation filling every one of the 320 sittings which the building contains, and including in its numbers both vicar's and people's wardens of the parish church, "Christ Church," Sidcup, was opened. In this church we have found the refuge we have sought, and I strongly think that the root thus taken in the soil of your grace's diocese is destined never to be drawn out. Were I to select a motto for our new church, for the Reformed Episcopal Church of England, it would be that of one of the valiant defenders of the Reformation, Maurice of Orange: "Tandem fit surculus arbor"—"The twig shall yet become a tree." Believe me, my lord archbishop, this new reforming movement will not be crushed out by such paper thunders as those which adorned our walls on Sunday last, nor by the Lilliputian echoes in the neighbouring parish pulpits. It will only cease when it becomes unnecessary, and that will not be until the Church, of which your grace is head, shall have awakened to a consciousness that a second Reformation can no longer be postponed. If the Church of England be not reformed from within, depend upon it, it will be destroyed from without.

ECCLESIASTICAL MISCELLANY.

Dr. von Döllinger, the celebrated leader of the "Old Catholics, has reached his eightieth birthday.

The Bishop of Llandaff has offered the Deanery of his cathedral to Dr. Vaughan, the Master of the Temple. This appointment does not vacate the Mastership of the Temple, which is an office of very small emolument, and is not a "benefice" in the legal sense of that word. The four Welsh deaneries are in the gift of the bishops of the respective dioceses, not of the Crown.

FATHER NEWMAN.—A telegram from Rome states that on Friday the Pope despatched to Dr. Newman an official announcement that he would be created a cardinal at the Consistory to be held on the 31st of March. His Holiness also gave Dr. Newman a cordial invitation to visit Rome if his health will permit.

A HINT TO PATRONS.—The living of Ramsholt having become vacant, the patron has issued a notice inviting the *bona fide* communicants of the parish to nominate to him, in writing, two clergymen of not less than five years' standing in the ministry, and able and suitable, in the common business sense of the words, for the due discharge of the duties of pastor of the said parish, and offering on receipt of such nomination to present to the bishop of the diocese one of the said clergymen for appointment as incumbent of the said parish of Ramsholt.—*The Rock.*

DISTRAINT FOR TITHE.—On Thursday the Rev. T. Lloyd Hope distrained on Mr. Wilcock, chapel-keeper of the Primitive Methodist Chapel, Penyfordd, Chester, for 5s. in respect of tithes due for three half-years on an acre of ground on which stand the chapel, school, and Wilcock's house. For twenty years the Primitive Methodists have not paid tithes; and when the Rev. Mr. Lloyd sent in the notice they declined to pay the amount alleged to be due, on the ground that they only occupied seventeen perches of land, and not an acre. The expenses, execution, and warrant were 15s. and the amount of tithes 5s.—in all 1*l.*—for which the auctioneer sold a clock and chiffonnière for 3*l.* The matter has excited the utmost indignation among Welsh Nonconformists.

BANISHMENT OF A PROTESTANT MISSIONARY.—The Rev. W. Holland, one of the Primitive Methodist missionaries in Fernando Po, having received through the Spanish governor of the island a writ of banishment ordering him to quit the island within forty-eight hours, a deputation from the committee of the Primitive Methodist Society waited upon Mr. Bourke, the Under-Secretary of State for Foreign Affairs, on Wednesday, for the purpose of interesting the Government in the case, and, if possible, obtaining redress. The deputation was introduced by Mr. S. Morley, M.P. After listening to the statements of the deputation, Mr. Bourke expressed his interest in the case, and promised that representations would be made to the Spanish Government, through our Ambassador at Madrid, with the view of having the grievances complained of redressed.

LEO XIII. AND THE JOURNALISTS.—On Saturday week the Pope received some 700 Roman Catholic journalists of both hemispheres. His Holiness, replying in Latin to the Latin address of Monsignor Tripepi, who headed the deputation, enforced the necessity of Catholic newspapers as antidotes to Protestant ones, and recommended moderation of tone in keeping with the sacred cause of the apostolic journalist. He gave an outline of the principles which the Roman Catholic press should vindicate, prominent among these being the right of the Holy See to its civil prerogatives, from which the world in general, and in Italy in particular, had derived nothing but benefit. This address of the Pope has caused much surprise from its very unexpected insistance by the Pope on the necessity of recovering the temporal power. It is believed in the Vatican that certain Powers have wished to induce the Pope not to show himself too friendly to Italy, and that this has occasioned the words referred to on the temporal power. The journalists brought the Pope 200,000 francs for Peter's pence.

THE INSPECTION OF BOARD SCHOOLS.—In the House of Commons on Monday, Mr. Chamberlain asked whether it was true that on Monday, Feb. 17, the diocesan inspector, who was himself the clergyman of the parish, entered the board school at Holbeach and held a religious examination there between two and three o'clock in the afternoon, although the time-table of the school provides for secular instruction at the time named; and, if so, whether, having regard to section 7 and 16 of the Elementary Education Act, 1870, he would take any steps in reference to such infraction of the Act and especially to prevent the repetition of similar occurrences. Lord G. Hamilton: The school board referred to is, I fancy, Long Sutton, not Holbeach. It appears that the diocesan inspector wrote to the chairman of the board asking permission to examine the schools under the board in religious knowledge, and the board at once assented, and the examination after due notice was held, but during school hours. We have been in correspondence with the school board, and have pointed out to them that any such examination ought to be held within the time set apart for religious instruction by the time-table of each school, or during an extra meeting of the school.

ASSURANCE!—On Tuesday last week the Primate of the Irish Episcopal Church of Ireland presided at a meeting in Armagh to inaugurate a movement to claim from the State compensation to curates and minor incumbents of the Irish Church for the loss of prospective increase of income by the passing of the Irish Church Act. The average income of these clergy it was stated was 120*l.* a year; but no statistics were given of their numbers. A petition to Parliament on the subject was adopted, a clause asking for the appointment of a commission having first been excised. The Rev. C. Seager, who proposed one of the resolutions, remarked that it was said they were going to fight a hopeless battle, but in any case he would fight it as a matter of duty. Mr. Templar, D.L., said they did not want this as a re-endowment of the Church, but as a simple act of justice to the clergy. The Dean of Armagh said it would raise the question whether the surplus was to go to lunatics or to sane men, to men who were clothed and in their right mind, or those who had lost all idea of justice or claim to sympathy and assistance. The Primate said how the matter would be considered by the Legislature they could not tell, but they were making an effort in the hope that some justice and some mercy would be shown towards the afflicted clergy of Ireland by the Government. Resolutions were adopted requesting the co-operation of all the dioceses in Ireland.

THE ESTABLISHED AND FREE CHURCHES OF SCOTLAND.—The committee of the Free Church of Scotland has returned an answer to the communication from the Established Church on the subject of union and co-operation, in which, while deploring the present division of the Churches, and rejoicing in the prospect of co-operation as suggested, it yet reminds the Established Church of the Claim of Right adopted in 1842, and of the protest of the following year, documents which prevent the Free Church from supporting the maintenance of the existing Establishment as at present constituted. "It is right also to state here the fact sufficiently well known," says the Rev. Dr. Moncrieff, who signs the reply, "of a very large number of the ministers and elders of the Free Church being persuaded that, in present circumstances, a reunion of the Churches in connection with State endowments cannot be accomplished in a satisfactory manner. In view of this fact, the question of the proper application of these endowments, as apparently referred to in the letter of the Established Church under the phrase 'sacredness of ancient endowments,' must necessarily be reserved. Generally, the Free Church recognises the immense importance of combined Christian effort to carry on the work of Christ, according to the old Presbyterian doctrine and discipline of the country."

EXTRAORDINARY SCENE IN A ROMAN CATHOLIC CHURCH.—An extraordinary occurrence took place on Sunday morning in St. Alban's Roman Catholic Church, Bewsly-road, Warrington. Mass was just over, and the congregation were dispersing, when a sergeant named John Smith, in the 4th Royal Lancashire Militia, walked down the aisle to the altar, and, drawing his sword, cut down the sanctuary lamp first, and then made the articles on the altar fly in every direction, destroying canopy, statuary, missal, and other things. A man stepped inside the altar rails for the purpose of preventing his doing any further damage, and the soldier, who was apparently not in his right mind, cut at him with his sword. The utmost excitement prevailed in the edifice; women were screaming and fainting, and men jumping over the backs of pews, as it was feared that he would attack the congregation. Two other sergeants who were present managed to secure him, and he was taken into the vestry, the priests keeping the people back, and he was afterwards locked up at the police-station. He said that he wanted to kill the priest who preached. He was brought before the magistrate on Monday, and a remand was asked for until the state of his mind could be ascertained. Colonel Godfrey, his commander, gave him a most excellent character for steadiness and sobriety; and incoherent documents were put in on which he had been engaged for some months, which stated that God had chosen him to destroy the Pope and his satellites. The prisoner made a rambling statement before the bench about a figure of Christ he had seen, and wanted them to read his documents. He was remanded till Friday.

THE BISHOP OF OXFORD AND THE CLEWER CASE.—The Bishop of Oxford appeared in person on Thursday in the Queen's Bench Division in answer to a rule which had been obtained calling upon him to show cause why a mandamus should not issue commanding him to institute proceedings against the Rev. Mr. Carter, Vicar of Clewer, for Ritualistic practices. The bishop argued that the Church Discipline Act gave him a discretion as to whom he should prosecute, and in the exercise of that discretion, judging it the better policy, and believing that the vicar would have resigned, he had refrained from taking proceedings. On Friday Mr. Phillimore, on behalf of Mr. Carter, continued his arguments in showing cause against the rule for the issue of a mandamus. Dr. Stephens, Q.C., replied at great length in support of making the rule absolute. Mr. Le Jeune followed, and their lordships reserved their decision. The *Times* observes that the appearance of a bishop in person to plead his own cause in the Court of Queen's Bench is a singular occurrence, and must bespeak unusual attention to the question in dispute. Notwithstanding the length of the arguments, the legal issue lies in very small compass, the only question directly at issue being whether the bishop has any discretion to refuse a process; but the practical issue is of a much wider character. The bishop does not appear to doubt that there is a distinct *prima facie* case against Mr. Carter. Substantially, therefore, the question raised is this—whether, in a case where there is good reason to believe that a clergyman has violated the law ecclesiastical, the Act gives his bishop the right of protecting him. It is the right of every parishioner to have the law obeyed in public worship. If a clergyman, however venerable, refuses to obey it, is the bishop to be able to step in and refuse to let him be called to account? That seems rather a startling doctrine, and would certainly be an unwelcome one to a large portion of the laity. On the other side, the bishop urges that to deprive him of all discretion would open the door to an indefinite number of perfectly frivolous charges. It will probably be felt that there are inconveniences involved in either alternative, and the practical question is which involves the least. But there seems a distinct weakness in a claim on the part of the bishop to delay proceedings indefinitely in a case of *prima facie* violation of the law without committing himself by any definite exercise of his discretion.

DEATH OF MR. WILLIAM HOWITT.

(From the Times.)

We learn by telegram from our correspondent at Rome that Mr. William Howitt died in that city, of bronchitis, at half-past three o'clock on Monday afternoon. At his bedside stood his wife Mary, their two daughters, and Mr. Watts, husband of the elder daughter. For some years the Howitts have made Rome their winter residence, passing the summer at Dietenheim, in the Tyrol.

Nearly sixty years have passed away since the names of William and Mary Howitt first became known to the reading public of this country. The career of the Howitts, like that of most other members of the republic of letters, was not an eventful one. The father of William Howitt was one of the middle-class of yeomen, who owned and tilled a few acres of land at Heanor, in Derbyshire, and who in middle life joined on conviction the "Society of Friends." William Howitt was one of a large family of brothers, and was born at Heanor in the year 1795, so that he was an octogenarian and something more. Educated in local schools belonging to the Quaker sect, as a boy he was fond of nature and of outdoor sports as well as of literature, and thus obtained that knowledge of rural life with which he subsequently made us familiar by his writings. In 1823 he married a Quaker lady, Miss Mary Botham, of tastes similar to his own, and in the same year appeared their first joint production, a little volume entitled "Forest Minstrelsy and other Poems." For the first few years of their married life they resided in Derbyshire and at Nottingham, and became constant, or at all events frequent, contributors of verse and prose to the serial literature of the day. A selection of these, with a few additional poems, was published in 1827 under the title of "The Desolation of Eyam and other Poems." During the next ten or twelve years

the pens of the Howitts were chiefly employed in writing sundry works in prose, among which the best known are "The Book of the Seasons," "The History of Priestcraft," and "Tales of the Pantika, or Traditions of Ancient Times." The publication of his work on "priestcraft" led to the election of Mr. Howitt as an alderman of Nottingham and brought him into contact with most of the active Liberals of that day. In 1837 the Howitts moved to Esher in order to be nearer the metropolis and its literary circles. Here Mr. Howitt wrote his "Rural Life of England." "Colonisation and Christianity," "The Boys' Country Book," and the first series of "Visits to Remarkable Places." From 1840 to 1842 they resided at Heidelberg, in Germany, for the benefit of the education of their children; and in the two following years Mr. Howitt gave to the world his "Rural Life of Germany" and "German Experiences." About the same time he published a translation of "The Story of Peter Schlemihl," and in 1846 a political work on "The English Aristocracy." This was followed in 1847 by his "Homes and Haunts of the English Poets"; "The Hall and the Hamlet, or Scenes and Characters of Country Life"; "The Year-book of the Country"; a three-volume novel, now well-nigh forgotten, "Madame Dorrington of the Dene"; and (in conjunction with his wife) "Stories of English and Foreign Life," in Bohn's Illustrated Library. From 1843 down to 1848 he edited the *People's Journal*, but differences arose between the editor and publisher, and Mr. Howitt published on his own account a rival serial, called *Howitt's Journal*, which did not run, however, to more than three or four volumes. In 1852 Mr. Howitt, accompanied by his two sons and a few friends, made a voyage to Australia, where he remained for upwards of two years, visiting Sydney, Melbourne (where he had a brother settled as a physician), and several of the "diggings," and undergoing many hardships, gleaning some practical experience as a digger and also in journeys through the wilds of the interior. While in that quarter of the globe, Mr. Howitt wrote "A Boy's Adventures in the Wilds of Australia," and shortly after his return to this country he gave to the world, in a more elaborate form, the results of his observations on the Australian Colonies, in a work of two volumes, entitled "Land, Labour, and Gold, or Two Years in Victoria, with Visits to Sydney and Van Diemen's Land."

After their return to England the Howitts settled at West-hill, Highgate, where they continued their indefatigable literary labours. The most important work on which they were employed was "The Illustrated History of England," which they wrote for Messrs. Cassell. This work was followed by another on "The Ruined Castles and Abbeys of Great Britain and Ireland," a volume on "The Cruelties of the Game Laws," a "History of the Supernatural in all Ages and Nations," and an antiquarian and topographical work on Hampstead, Highgate, Islington, Holloway, Highbury, &c., entitled "The Northern Heights of London." About six or seven years ago the Howitts quitted Highgate and took up their residence abroad.

Religious and Denominational News.

The Irish branch of the Evangelical Alliance invite Christians everywhere to observe the 17th day of March next as a day of prayer for Ireland.

The Merchants' Lecture will be delivered every Tuesday during the month of March by the Rev. Alexander Raleigh, D.D., at the King's Weigh House Chapel, City. The service will commence at twelve o'clock, and last for one hour.

At a meeting of the congregation connected with Bloomgate United Presbyterian Church, Lanark, held on Monday night, it was unanimously agreed to present a call to Mr. William Logan, M.A., preacher, Glasgow.

HASTINGS. — The Congregationalists of this fashionable and seaside resort have been erecting a new—their fourth—place of worship, which is called Mount Pleasant Church. The lecture-hall was opened in June last, and has been used for Divine worship and for Sunday-school purposes. The church is nearly finished, and will be opened on Easter Tuesday, when the Rev. Dr. Mellor, of Halifax, will preach. The Rev. W. Bolton, M.A., of Leeds, has undertaken the pastorate, and will commence his ministry on the first Sunday in April.

NOTTINGHAM — ADDISON-STREET CHURCH. — A bazaar has recently been held in connection with this church toward the debt on the land and school account. Entertainments of a most interesting and instructive kind were provided, and in spite of the dulness of trade and the severity of the weather the proceeds of the three days' sale amounted to the sum of 565*l*. There was no raffling. Encouraged by their success, the officers of the church and the bazaar committee are collecting subscriptions for the remainder of the debt, so that the whole, 700*l*. in all, may be paid within a short period.

THE LATE REV. CLEMENT BAILHACHE.—It will be seen from an advertisement elsewhere that an effort is being made to provide a fund on behalf of the widow and family of the late Mr. Bailhache, one of the secretaries of the Baptist Missionary Society. We understand that a considerable sum for that purpose has been raised by private subscription, and hope it may be supplemented by other and smaller contributions. Some weeks ago we endeavoured to estimate the sterling qualities and the meritorious services of our lamented friend. Mr. Bailhache died in harness after a life expended in laborious Christian service; and we doubt not his many friends and admirers will be glad of the opportunity of joining in this practical tribute to his memory.

MR. GEORGE MULLER.—This eminent minister is still actively pursuing his evangelistic labours on the Continent. At the end of last year he proceeded from Switzerland, *via* Lyons and Marseilles, into Spain, where he tarried at Barcelona, Saragossa, and Madrid. He visited the missionaries and inspected several large schools which he is the means of maintaining in the country, and addressed meetings through an interpreter. He came direct from Madrid to Bayonne, and has since visited Biarritz, Pau, Bordeaux, and Cannes, holding numerous meetings at these places, either in English, French, or German. He is now at Nice, whence he proceeds to Mentone, where, it may be stated, he will probably meet Mr. Spurgeon. It has been announced that in the autumn of the present year he will go again to America.—*Bristol Mercury*.

DEATH OF THE OLDEST MINISTER IN THE WORLD. —There died, on Monday, in Shetland, the Rev. Dr. Ingram, Free Church minister, stated to be the oldest minister in the world. He was in the 104th year of his age. Four generations of the Ingrams lived in one house in Shetland. The deceased centenarian's oldest son, himself an old man, is also a Free Church minister. Up to a short time ago Dr. Ingram was well and able to move about, but deaf. Travellers came long distances to see the old man, and occasionally a stranger would go up to a hale old gentleman on the road and inquire where Dr. Ingram was to be seen. "I am Dr. Ingram," was the prompt reply. He was ordained in 1803. When he settled in Unst, the Shetland Isles were noted for drunkenness and a low state of morality. He at once became a teetotaller, never tasted strong drink, and by the power of his example and influence, he brought about a great improvement among the people.

LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY.—The thirtieth annual meeting of the subscribers of this society was held at Lower Clapton Congregational Church on Tuesday last week; Mr. Henry Wright, J.P., treasurer, in the chair. The report stated that the history of the past year was summed up in the following items:—Six new chapels opened; twenty-one congregations assisted by grants amounting to 1,417*l*. 16s. 5d., and loans without interest amounting to 2,350*l*.; receipts from subscriptions, donations, collections (forty-five in number), and dividends, 1,712*l*. 5s. 4d.; and receipts by the return of loans, 1,849*l*. 6s. 8d. The number of enterprises in progress is eleven, and the obligations of the society by promises of grants and loans without interest, 5,550*l*. The total of grants and loans without interest is 158,233*l*. 7s. 6d. This will make a total of 138 chapels, and of this number 120 are new buildings. Estimating the accommodation provided as averaging 750 per chapel, and the cost per sitting at 6*l*. 12s., the total accommodation provided is 103,500 sittings, and the total cost of the buildings (exclusive of the sites) is 683,100*l*. The value of the entire property may be fairly estimated as being at least one million sterling. A letter from Mr. R. S. Hudson, of Chester, was read, offering "500*l*. if 1,000*l*. is subscribed this year, and the same for every year I live, on the same conditions." A resolution was adopted, thanking Mr. Hudson for his generous proposal, and urging on the public of London worthy response to it. It was stated that to do their share in supplying London (*i.e.*, the police district of London) with places of worship, the Congregationalists should at once erect 175 chapels. But, besides this, the population is increasing at the rate of 75,000 a year. After the meeting the annual sermon was preached by the Rev. Donald Fraser, D.D.

THE BIBLE IN FRANCE.—The annual meeting of the Paris branch of the British and Foreign Bible Society was held on Monday evening last at the English chapel, 23, Rue Royale, Mr. Joseph Hoare, the treasurer, presiding. M. Gustave Monod, jun., the agent of the society for France, read the report. It commenced by contrasting 1877, with all the impediments placed in the way of colportage, with that of last year, when the colporteurs enjoyed entire liberty in their work; and stated that now in ten departments there is a remarkable movement towards Protestantism. Several churches have been formed as the result of the distribution of the Scriptures. During the Exhibition 400,000 persons received copies of the Gospel. Part of the ground purchased there for the society was utilised for the erection of a hall by Pastor Armand Delille, and here every day at five o'clock the Gospel was preached to the multitudes flocking to the Exhibition. Mr. Hoare gave a *résumé* of the society's operations throughout the world. He said that during the war between Russia and Turkey 300,000 copies of the Scriptures were put into the hands of the Russians. On account of the monopoly enjoyed by the Holy Synod, Bibles from a foreign source were not allowed to enter Russia; but when foreign territory was reached it enabled the society to meet this want, and it was done at an outlay of 55,000*l*. The Rev. J. D. Thompson next addressed the meeting, and proposed an organisation in Paris for helping the prosperity of the society. He suggested that one or two ladies from each congregation should unite for this purpose to form a "Ladies' Bible Association," in order to collect, and on the coming anniversary to present the result of their united efforts to the meeting. Dr. Forbes read a letter from the Greek Archbishop of Cyprus, of Oct. 28, 1878, strongly recommending the inhabitants to receive the Bible colporteur and purchase his translation of the Old and New Testaments and the version in ancient Greek. Pastor Theodore Monod, in moving a vote of thanks to the chairman, observed that the French ought to do a little more than they now do for the society. Mr. Pyne, in seconding the vote, took occasion to present the society with a cheque for 50*l*. from an anonymous donor.

Epitome of News.

The Rev. Dr. Vaughan, Master of the Temple, preached before the Queen and Royal Family on Sunday.

Before Prince Louis Napoleon left for South Africa, where he is to be placed on the staff of Lord Chelmsford, he went down to Windsor Castle to take leave of the Queen.

The Grand Duke of Hesse and his children have returned to Darmstadt by way of Flushing.

Princess Louise Margaret, to be married next week to the Duke of Connaught, left Berlin with her mother on Saturday night for England. The most elaborate preparations are being made at Windsor for the interesting ceremony. The Queen is to spend some time in strict privacy at the Italian lakes immediately after the marriage. The Duke d'Aosta, it is announced from Rome, will meet Her Majesty on the Italian frontier; and during her stay at Lago Maggiore, King Humbert will visit her.

All the Ministers were present at the Cabinet Council held in Downing-street on Saturday. After the Council Lord Beaconsfield, accompanied by Mr. Montagu Corry, proceeded to Windsor, where the Premier had an audience of Her Majesty. His lordship remained at the Castle till Monday morning, when he returned to town.

His Excellency Count Schouvaloff is, it is stated, about to return to Russia for a short time on business of a nature purely private and personal.

The Marquis of Tsêng (Chinese Ambassador) and his family have arrived in London.

News has been received of the death at Mentone of the Rev. Prebendary Bullock, secretary of the Society for the Propagation of the Gospel, Her Majesty's chaplain at Kensington Palace, and hon. secretary of the Colonial Bishoprics Council.

Sir Charles Dilke, M.P., denies that he intends to withdraw his motion on the Zulu war.

The *Economist*, in an article discussing the Lord Chancellor's Bankruptcy Bill, estimates the amount actually received by the creditors of insolvent estates at 3,000,000*l*. a year, and their annual loss at no less than 18,000,000*l*.

Some idea of the severity of the present winter may be gathered from the fact that the icemen of the Royal Humane Society were on duty in the parks on forty-eight days.

The liquidators of the City of Glasgow Bank have received 2,000,000*l*. by the first call on the shareholders.

Mr. Hugh Birley, Conservative member for Manchester, has, at the request of the Church of England Temperance Society, consented to second Sir Wilfrid Lawson's local option resolution, which will be moved on March 11. The National Reform Union is urging all its branches throughout the country to petition in support of the resolution. The union is also calling upon the branches to support by meetings, resolutions, and petitions Mr. Trevelyan's county franchise proposals.

The annual meeting of the Birmingham Chamber of Commerce was held on Friday. The directors, in their report, expressed the opinion that no permanent improvement in trade could be expected until peace and order were restored, and the working classes worked longer, lived more simply, and received a better technical education. They also regretted that the continued depression had raised doubts in some quarters as to the soundness of free trade.

The prospects of the Cleveland iron trade are improving. Messrs. Bolckow, Vaughan, and Co. have received orders for 30,000 tons of steel rails for Colonial and Indian railways.

Apparently it will not be long before there is telegraphic communication with the Cape. According to the Central News the Government have made an offer to the Eastern Telegraph Company and the Telegraph Construction and Maintenance Company for the completion of a cable between Natal and Zanzibar by the end of June next, and between Zanzibar and Aden by October 1. The companies stipulated for a guarantee of 4 per cent. on the outlay for twenty years; but, as the offer of the Government does not fully meet the requirements of the companies, it will require some slight modification before the proposal can be accepted.

At a meeting of the Birmingham Trades Council on Saturday it was resolved to establish a federation of trades unions, for the purpose of counteracting the National Federation of Employers. It was stated that several trades councils in the Midlands, representing ninety trades and about 15,000 workmen, were willing to join in forming the proposed federation.

At a meeting of Durham coalowners in Newcastle on Saturday a telegram was received from Mr. Crawford, the miners' agent, stating that the miners' council, sitting at Durham, had agreed to refer the whole question of wages to arbitration as before. The owners telegraphed back to the effect that they declined to submit the whole case to arbitration, and withdrew their offer of allowing one-half of the proposed reduction to be settled by arbitration.

The master cotton-spinners and manufacturers of North and North-East Lancashire met at Manchester on Friday, to consider the wages question. With a view to establishing a common standard in the weaving department throughout the district, a resolution was adopted in favour of the Blackburn list. The consideration of the question of spinning was postponed. A reduction of wages is likely to follow.

A serious fire occurred on Saturday night on the premises of Messrs. Maple, furnishers and upholsterers, of Tottenham-court-road. About six o'clock smoke was seen coming from the upper windows of their large carpet warehouse in Grafton-street East. The flames quickly spread to the basement, and though in a short time sixteen fire engines arrived, it was found impossible to save the premises, and the efforts of the firemen were chiefly confined to preventing the fire from spreading. The damage, which is very great, is covered by insurance. The cause of the fire is not known.

A daring but, as it turned out, unsuccessful, attempt at burglary was made on Saturday at the railway station at Buckfastleigh, near Exeter. The burglars carried off the iron safe, weighing four hundredweight. They appear to have tumbled the safe out of its place, and carried it a short distance down the line. They attempted to break it open with a sledge-hammer, but were foiled by the hammer breaking, and were obliged to make off without any reward for their exertions. The safe contained 170*l.*, the proceeds of some monthly accounts.

The idea of a Volunteer field-day on Easter Monday has been abandoned, no suitable ground near London being available.

On Friday last Mr. Charles Larkin, one of the foremost local politicians of the North of England, died at Newcastle, in his eightieth year. He was best known in connection with the political reforms of his day, and during the agitation in 1831 he narrowly escaped losing his liberty. He addressed 30,000 people in an open-air meeting, and spoke of the ruling powers in such strong terms and with such vehemence that the late Marquis of Londonderry endeavoured to have him brought before the House of Lords, but this was averted through the intercession of Earl Grey.

The total amount of the Navy Estimates for 1879-80 is 10,586,894*l.*, which is a decrease of 467,007*l.* on the original estimates for the current year, and of 1,543,007*l.* on the actual amount voted last session.

An important debate on the subject of free trade in connection with agricultural depression took place on Friday afternoon in connection with a special meeting of the Lincolnshire Chamber of Agriculture. A resolution was submitted expressing an opinion that, seeing the prevailing agricultural depression, the time has arrived for Chambers of Agriculture to take steps for urging upon the Legislature the necessity of considering the effect of an absence of reciprocity, and the unequal competition of imported articles with home productions. The meeting was addressed by the Marquis of Ripon, who spoke strongly against a return to protection, Mr. Chaplin, M.P., and several others. A resolution was adopted in favour of the imposition of a duty upon corn and stock imported from foreign countries.

It was stated at the meeting of the central relief committee at Birmingham on Monday that 98,325 families and 426,129 persons had been relieved during the last nine weeks.

The dreary task of walking 2,000 miles in 1,000 hours, recently attempted by Weston, the American pedestrian, concluded on Friday afternoon. The actual distance walked within the time, however, was 1,977½ miles, being 22½ miles deficient. Weston was dreadfully exhausted by his final effort to succeed.

Mr. H. Freeman Wood has been appointed Secretary to the Society of Arts, in the room of Mr. P. Le Neve Foster.

It has now been definitely arranged that the University boat race shall take place on April 5.

The weavers' strike at Ashton is at an end. The factories were running as usual on Monday. The loss of wages to the operatives by the strike is estimated at 10,000*l.*

The Afghan Committee, which was formed to elicit an expression of public opinion in favour of the summoning of Parliament before the declaration of war against Afghanistan, have decided to dissolve their organisation, which was avowedly of a temporary character. The committee have made arrangements for the publication of a history of Afghan and Central Asian questions based on official documents.

The *British Medical Journal* states that the plague committee of the College of Physicians have recommended to the Duke of Richmond Surgeon-Major Colville, formerly of Bagdad, Dr. Frank Payne, of St. Thomas's Hospital, and, if a third be sent, Dr. Cayley, of the Middlesex and Fever Hospitals. They have recommended that these gentlemen should receive an honorarium of ten guineas a day, with travelling expenses and the services of a polyglot courier, and that the Government should insure their lives.

An almost incredible story of crime comes from Dublin. A girl four years old was the other evening decoyed into a quiet part of the city by an elderly woman, and after being completely stripped was dropped over a wall six feet high into a swift stream, which at a point a little lower down becomes a covered sewer, and which finally empties itself into the Liffey. Happily the water was only about two feet deep at the time, and the poor child kept its footing till its cries were heard and assistance came. The little creature, who is stated to have been almost dead from fright, is recovering from the shock she sustained. The stolen clothes have been found in pawn, and it is to be hoped that the miscreant's dealings with the property may supply evidence which will bring her to justice.

On Thursday night President Grévy held his first reception, which passed off most successfully. M. Grévy set a good example by appearing without any decoration whatever, although his bad taste is, of course, severely commented on by certain French journals. It was noticeable, too, that no saloon had been set aside at the Elysée for princes, ambassadors, and favourites. Under the *régime* of the Marshal the guests were always sorted out—princes in one saloon, Reds in another, and moderate men somewhere else.

President Grévy and the French Ministers are understood to be more than ever opposed to the impeachment of the Cabinet of the 16th of May, and it is probable that the Chamber will settle the difficulty by a vote of censure upon the De Broglie Ministry.

Prince Louis Napoleon has written a letter to M. Rouher explaining his reasons for taking part in the campaign against the Zulus. That campaign having assumed a more serious aspect, he could not remain aloof from the dangers and fatigues of the troops among whom he has so many friends. Moreover, the time he spends in witnessing "this struggle of civilisation against barbarism" will not be wasted.

M. Victor Hugo's seventy-eighth birthday was celebrated on Wednesday by his friends by a dinner at the Café Riche at Paris.

In Friday's sitting of the Budget Committee, M. Léon Say stated that the Government did not intend to effect the conversion of the Five per Cent. Rentes. The committee resolved by eighteen votes to seven to take note of the Ministerial declaration, a resolution which is regarded as equivalent to a vote of confidence in the Government.

According to the *Kreuz Zeitung*, Professor Virchow intends to accept an invitation of Dr. Schliemann to join him in some excavations at Troy.

The German Government is preparing a bill dealing with the question of epidemics, and providing precautionary measures as a safeguard against them.

Prince Bismarck has received a deputation from Alsace, consisting of the Alsatian members of the Reichstag, who came to lay before him some of their countrymen's grievances, and to petition for an extension of the narrow measure of self-government hitherto accorded to the province. The Prince, in his reply, admitted their claim to more complete self-government in principle, and intimated that further concessions may be expected before long.

It is stated in a publication issued by the Russian secret press, that the recent assassination of Prince Krapotkin, the Governor of Kharkoff, was committed by a Socialist. The deceased had been condemned to death by the Socialist party for alleged ill-treatment of political prisoners.

A *Daily News* telegram from Baku says:—"General Lanzareff is expected here with 20,000 men *en route* for Khiva, to reinforce General Kaufmann."

A tablet to the memory of Keats was unveiled at Rome on Friday, before Sir Vincent Eyre, Sir Augustus Paget, and a large assembly of English, American, and German visitors. The tablet has been placed beside the window of the room where Keats died, in a house at the foot of Trinita de Monti Steps.

A Paris telegram in the *Times* states that the French and English Governments have agreed to insist on the return of Nubar Pasha to office, either as Minister of Foreign Affairs and Jnstice or as Minister of Foreign Affairs only. H.M.S. Raleigh arrived at Alexandria on Friday, and exchanged salutes with the French war vessel in the harbour.

A *Daily News* telegram from Alexandria says that the officers and soldiers disbanded are receiving a good portion of their arrears of pay. The Customs returns for 1878 are published. They show an increase of 350,000*l.* in the imports, and a decrease of 470,000*l.* in the exports of cotton, seed, and cereals, owing to the exceptionally bad Nile. The prospects for 1879 are unusually good.

Sir Henry Layard, who is returning home on sick leave, is now at Vienna, and has paid a visit to Sir Henry Elliott.

The man who was said to be suffering from the plague at St. Petersburg has been examined by the Sanitary Commission, who state that he is suffering from a common disease.

General Loris Melikoff, in a despatch from Astrachan, dated March 1, says that there are no cases of epidemic in the Government of Astrachan or in the internal Kirghiz district. The thermometer marks eight degrees of warmth. In the German Reichstag on Saturday, in reply to questions on the subject, the Minister, Herr Hoffman, said that no case of sickness had occurred outside the sanitary cordon. The German Government would zealously use every care that the pestilence should be kept away from the empire.

The American Senate having declared to consider the Geneva Award Bill already passed by the House, the belief is (a *Times* telegram says) that it will fail, leaving the undisturbed balance of the Geneva award in the Treasury.

It is stated positively by the Government inspectors of cattle at Chicago that there is no trace or suspicion of pleuro-pneumonia in the Western States, and that consequently no harm can result from the passage through Canadian territory of cattle from those States.

Both Houses of the American Congress sat on Sunday to endeavour to hasten the progress of legislation. On Saturday night the President sent a message to the House vetoing the Chinese Restriction Bill on the ground of its improperly interfering with the Chinese Treaty. The House, at midnight, sustained the veto, 109 voting for the bill and 95 against it; the affirmative thus falling short of the two-thirds required by the Constitution for the passing of a bill. Telegrams from San Francisco reports an uneasy feeling there, an outbreak being apprehended when the veto is announced. The Governor has ordered a military guard at the militia armouries as a precautionary measure.

A telegram from St. Petersburg announces that on the second day after the evacuation of Arab Tabia by the Roumanians the place was occupied by the Russians, and that they are now engaged in removing the fortifications, in conformity with the provisions of the Treaty of Berlin.

General Tchernaieff, who aspired to the command of the Bulgarian army, has been suddenly recalled to St. Petersburg by Imperial order.

REPRESENTATION OF SOUTHAMPTON.

Sir Frederick Perkins, the Liberal member for Southampton, having expressed his intention of not again seeking the suffrages of the constituency, the Liberal Two Hundred voted him an address on vellum, thanking him for his past services, which was illuminated, and presented to him at a very large meeting held in the Skating Rink on the evening of the 25th of February, Alderman Jones presiding, and being supported by representatives of several Liberal associations from surrounding towns. Sir Frederick Perkins, in acknowledgment, said the long hours and harassing cares of an exceptionally exacting Parliament like the present had led to his foregoing the honour of again seeking to represent his native town, over which he had also five times presided as mayor. The meeting was afterwards addressed by Mr. C. P. Butt, Q.C., and Mr. Henry Lee, of Manchester, who have accepted the invitation of the Liberal Two Hundred to contest the borough at the next election. The *Southampton Times*, in commenting on this meeting, says that nothing could be more satisfactory or auspicious. "Mr. Butt's criticism of the foreign policy of the Government was a masterly *expose* of its inherent faultiness; and its depressing effect upon the trade and commerce of the country was demonstrated with incontestible conclusiveness. Mr. Lee's address was at once practical and incisive. The comparison which he drew between the effects of Liberal and Tory rule, more particularly in relation to expenditure and taxation, could not fail to impress the understanding; while the authority with which he was enabled to speak as to the disastrous influence of our present policy upon the trade of the country gave increased weight to the opinions expressed. As an employer of more than 2,000 workpeople, in connection with one of our greatest industries, Mr. Lee is qualified by experience to gauge the causes of buoyancy or depression in trade with an accuracy which few could aspire to. There was a thoroughness about his utterances, which proved them to be the result of ripe experience and of earnest conviction; and this is the kind of element which we need to have imported much more largely than at present into the British House of Commons. Both gentlemen are well worthy of the confidence of the electors. It is impossible that any candidates could have been better chosen; and the Liberals of Southampton have every reason to congratulate themselves in having two such gentlemen as Mr. Butt and Mr. Lee to return to Parliament at the next general election."

Death of Mr. James Macdonell.—This gentleman died suddenly, on Sunday, from heart disease, at his residence in Gower-street. Mr. Macdonell was a man of large attainments, and had been for many years a writer in several of the London journals. He was only thirty-seven years of age. The London correspondent of the *Leeds Mercury* says: "To the vast outside world Mr. Macdonell was unknown. Like many others who expend their energies on the daily press, he reaped not the result of his own sowing. The fame went to the newspaper, not to the writer. Yet many of the brilliant articles he wrote in the leading journal of the world must have exerted a wide influence and helped very materially to mould floating opinion. His aims were lofty and his life laborious, and, like many other workers for the press, he has succumbed to undue strain and the exhaustion arising from striving to do his best under circumstances where time is short and speed essential. Many of your readers would, I am convinced, judge leading articles more leniently if they fully recognised the fact that they are often written in the small hours of the morning, whilst the press is clamorous and minutes are as essential as they are precious. Mr. Macdonell was only one of many workers in the same field, but he obtained credit among his peers by his culture, his industry, and his fine literary ability. I understand that Mr. Macdonell has left an uncompleted work on 'The Republic of France.' It is not likely that it will ever see the light, but a collection of his contributions to the *Spectator* and other periodicals would be a fitting as well as a valuable record of his busy though unobtrusive life."

Gleanings.

Professor R. J. Seeley is to give four lectures on history at the Royal Institution in the spring.

Under the title of "Movements of Modern Thought," Messrs. Macmillan and Co. will shortly publish in a small volume the remarkable sermons on "Romanism," "Protestantism," and "Agnosticism," lately delivered before the University of Cambridge by the Rev. Professor Plumptre.

The Rev. Dr. A. B. Grosart's lectures on Howe, Baxter, Rutherford, and Henry, in connection with the Presbyterian College, London, will be published in March by Messrs. Hodder and Stoughton, under the title of "Representative Nonconformists, and the Message of their Life-work for To-day."

"Gentlemen of the jury," said an Irish barrister, "it will be for you to say whether this defendant shall be allowed to come into court with unblushing footsteps, with the cloak of hypocrisy in his mouth, and draw three bullocks out of my client's pocket with impunity."

It is said that the new President of the French Republic is a very good chess-player, and being asked recently to write something, however trifling, in an album, M. Grévy wrote as follows:—"Life is like a game of chess; each one holds his rank according to his quality, but, when the game is over, kings, queens, knights, and all the rest are thrown into one common box."

A TOPOGRAPHICAL PUZZLE.—There are sixty-nine places in France called St. Etienne, as a French journal has just found out to its cost. This curious fact was ascertained in consequence of a libel committed by a Paris newspaper, which stated that the receiver of St. Etienne had embezzled £4,000. The tax receiver in every town of the name brought an action, and the paper has been ordered to pay 100 francs to each of them, besides a fine of 200 francs.

A HINT TO THE INCAUTIOUS.—A man, having by means of a petition obtained the name and signature of a lady at whose house he called, forged an order purporting to be written by her on her bankers for the delivery to the bearer of a cheque-book, which was accordingly given to him. When it was subsequently ascertained that a fraud had been committed the matter was placed in the hands of the police, and a reward offered for the apprehension of the offender, who, however, has not yet been apprehended.

BEYOND THE BARGAIN.—A delicious incident happened at a seaside place the other day. A sheriff's officer went on board a smack to detain her for a debt. He was no sooner on board than the skipper gave orders for the vessel to be got under weigh. The smack was bound for the North Sea and thither she went, carrying the sheriff's officer along with her. One may easily conceive the condition of the North Sea, with the wind, like Hamlet, mad at Nor'-nor'-west. The sheriff's officer has just returned home in another smack, somewhat reduced in size, and with a fine perception of the merits of trawl-fishing in February.—*Mayfair.*

GOOD ENOUGH TO BE TRUE.—The London correspondent of the *Northern Echo* tells a story of a recent Oxford examination. The competitors at an examination for a scholarship had to translate into Greek prose the passage in which Lord Beaconsfield described Mr. Gladstone as "a sophistical rhetorician, inebriated with the exuberance of his own verbosity, and gifted with an egotistical imagination that can at all times command an interminable and inconsistent series of arguments to malign an opponent and to glorify himself." One of the candidates, after having made the translation, appended to it the following observation:—"The bombastic and inflated style of Lord Beaconsfield cannot be converted into the pure Greek of Demosthenes, but it is probable that the worse the Greek the more accurately would it represent the taste and spirit of the original." The examiners, considering this comment a piece of impertinence, deducted several marks from its author on that account, but he nevertheless succeeded in obtaining the scholarship.

THE BITER BIT.—The following story is told by a Dresden paper:—"A money-lender in the Saxon capital had lent to a young man of the upper classes sum after sum on the gigantic scale of percentage usual with those gentry. The youth was turned out of his situation, and made up his mind to emigrate to America. Before leaving ungrateful Europe, however, he declared that he intended to settle all his money obligations. He told the usurer that he expected his 'mamma,' a noble countess, to come in a few days from her seat in Silesia to Dresden, when she would give her prodigal son a chance of making a new start in life by paying off all his debts. A few days later the youth and his 'mamma' drove up to the usurer's office. He received them with extraordinary satisfaction, talked in a moral and fatherly tone to the young debtor, and said that he would show the 'mamma' the exact sum which her son owed. As he went into his inner office the debtor followed him, and whispered hurriedly, 'Give me 2,000 marks more; while my mother is in such a humour as she is just now, I may as well profit by it.' 'Say 3,000,' suggested the friendly money-lender, and handed over the money. The lady drew a long face at the long bill, said that she had not money enough to pay down 8,000 marks, but would drive straight to her banker and arrange for it. 'There is no hurry, my lady!' observed the complacent and delighted lender. Mother and son stepped into the carriage, and were driven off, but neither of them have yet returned to the credulous usurer. The youth has sailed for America. His 'mamma' was a 'borrowed mother,' who is said to be well known to the police of the Athens on the River Spree."—*Echo.*

A DARING FEAT.—On the afternoon of the 24th of January a Mr. Andrew Wallace crossed Niagara on horseback. He first rode his horse across the ice bridge—a perilous performance of itself; but, not satisfied with this, he ascended to the summit of the ice mountain at the base of the American fall. The sight from the cliffs on the Canada side, which were covered with spectators, was, it is stated, absolutely "thrilling." Slowly the horse toiled up the steep slippery side of the great ice-cone, winding round the footpath till the summit was reached. Here, enveloped in a cloud of mist which concealed the white cone itself, the horse and rider looked like "a weird apparition suspended in mid-air." For some time the horse went careering about over the crest of the cone, where one false step might have hurled both him and his rider into the fathomless foaming gulf full seventy feet below. Presently the daring horseman rode slowly down the path, and, crossing the ice bridge, regained the Canadian side. Both he and his horse were drenched with spray, but were otherwise none the worse for the venture. The intelligent and sure-footed animal that played such a prominent part in this feat is "a moderate sized brown horse, with four white feet, and a snip on the nose."

DEPRESSION OF SPIRITS.—The *Lancet* admits that the public are not altogether wrong in attributing the lowness of spirits which it says is so generally complained of just now to the weather. The "tolerably well section of the community" report themselves to be suffering from unwonted depression and uneasiness, accompanied with loss of appetite and inability to sleep; and the explanation our medical authority finds in the relations which subsist between such mental depression as constitutes melancholia and the defective discharge of its functions by the skin. The connection of cause and effect may not be clearly made out, and the part which the nerve-centres play in the production of the result may be obscure; but the broad fact remains. When the skin does not act freely, when its functions are seriously impeded or arrested, melancholy broods over the mind, just as in the case of a subject of melancholia, when it exists as a formulated disease, the skin becomes dense and inactive. It is not a random conjecture therefore that the intense and prolonged cold and damp work their depressing influences mainly through the skin. This (the *Lancet* adds) is a trite remark, but it is one that may with advantage be made just now, because, in the interests of health preservation, especial pains need to be taken to secure the freest possible action of the great surface system of excretory glands and the transuding apparatus generally. Warmer clothing, especially at night, frequent ablutions, with sufficient friction, and the promotion of skin activity by every legitimate form of exercise, are obvious measures of health which everybody ought to understand and all should practise.—*Pall Mall Gazette.*

Births, Marriages, and Deaths.

BIRTH.

JENKINS.—Feb. 17, at Southwell-gardens, South Kensington, the wife of Mr. E. Jenkins, M.P., of a son.

MARRIAGES.

SMITH—ROBINSON.—At the Presbyterian Church, Willesden, by the Rev. W. G. Elmslie, M.A., George Thomas Smith, of Church Villas, to Hannah Candler, second daughter of D. Robinson, Esq., of Osmund Villa, Willesden.

GRACE—PUMPHREY.—Feb. 26, at the Friends' Meeting House, Bradford, J. Thirnbeck Grace, of Bristol, to Hannah Maria, widow of George Richardson Pumphrey, of Newcastle-on-Tyne, and daughter of the late Abraham Sewell, of Malton.

MORGAN—REES.—Feb. 27, at Portland-street Chapel, Aberystwith, by the Rev. T. A. Penry and the Rev. J. Miles, Walter H. Morgan, of Pontypridd, Glamorganshire, Solicitor, to Catherine Jane, daughter of John Rees, Esq., of Pier-street, Aberystwith.

DEATHS.

SARGOOD.—Jan. 6, at Rippon Lea, Elsternwick, Melbourne, Victoria, Marian, the beloved wife of the Hon. F. T. Sargood, and only daughter of the late Hon. G. Rolfe, of Melbourne, on her 40th birthday.

WILLANS.—Feb. 26, at 2, Headingley-terrace, Leeds, aged 48, Charlotte, wife of John Wrigley Willans, and eldest daughter of Edward Baines, St. Ann's Hill, Burley, Leeds. Friends will please accept this invitation.

HULL.—March 1, at Persley Cottage, Reigate, the beloved wife of the Rev. Edmund Hull, in her 78th year.

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PERCY LAWFORD, Secretary.
University Hall, Gordon Square, February 18th, 1879.

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